THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

VOL. XXVII, No. 4 OCTOBER, 1920

The New Church and Theosophy; with Special Consideration of Reincarnation.
FRANK HOLMES 385

The Two Kingdoms of Heaven.
G. LAURENCE ALLBUTT 416

Fulfilment and Reconciliation.
EARL C. HAMILTON 427

Some Suggestions Regarding a New-Church Social Philosophy. JOHN R. SWANTON, PH.D. 440

The Rev. James Hyde, F. R. S. L.; His Literary Life and Labors.
The late CHARLES HIGHAM 453

Pacific School of Religion Berkeley Calif.

(For Editorial Department see next page.)

EDITORIAL DEPARTMENT

Editorials:

The Crisis for the REVIEW. LEWIS F. HITE - - - - 466
Swedenborg and Double Personality. LEWIS F. HITE - - 468
Victory of Woman Suffrage. H. CLINTON HAY - - - - 479

Biblical and Doctrinal Studies:

"Hic Liber Est Adventus Domini." JAMES HYDE - - - 482
Love's House. PAUL DRESSER - - - - - - - - 487
The Losing and the Finding of the Ten Pieces of Silver. CHARLES W. HARVEY - - - - - - - - - 491

Current Literature:

J. F. Buss's "The Criterion of Divine Authorship". - - - 497
C. Callinicos' "The Greek Orthodox Church". - - - - 499
J. T. Stoddart's "Case Against Spiritualism". - - - - 502
Elliott O'Donnell's "Menace of Spiritualism". - - - - 503
A. T. Schofield's "Modern Spiritism". - - - - - 504
Gail Williams' "Fear Not the Crossing." - - - - - 509
B. W. Bacon's "Is Mark a Roman Gospel?" - - - - 511

The New-Church Review

The NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. In line with its predecessor, the REVIEW aims to serve as an organ of the best thought of the New Church at large. With this aim it is to be progressive and constructive as well as retrospective and critical.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, and of Mr. B. A. Whittemore and the Rev. E. M. Lawrence Gould; with the Rev. Messrs. James Reed, H. Clinton Hay and William F. Wunsch in an advisory capacity.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

(Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter

THE
NEW-CHURCH REVIEW

VOL. XXVII] OCTOBER, 1920 [No. 4

THE NEW CHURCH AND THEOSOPHY;* WITH SPECIAL CONSIDERATION OF REINCARNATION.

BY THE REV. FRANK HOLMES.

IN the last three or four decades there has arisen in Western civilisation a school of thought which calls itself Theosophy, and is organised for teaching and propaganda as the Theosophical Society. Its members have chosen as their name the Greek form of the words "Divine Wisdom," because their professed aim is to elicit the content of mysticism or esotericism within all the creeds and dogmas of the world's many religions. Our aim in this paper is to find what Theosophy is from the writings of its own advocates, and to show in what relationship it stands to the teachings of the New Church.

After distinguishing the formal, or dogmatic, from the intuitional or ultrarational side of religion, wherein spir-

* *Editor's Note.*—As submitted by its author—Rev. Frank Holmes, Minister of Queen's Park Society, Glasgow, Scotland—this article was too long for a single issue of the REVIEW, and yet would have suffered seriously in effectiveness if divided. Under the circumstances the Editor has felt obliged to abridge it by omitting certain sections least essential to the development of the thought.

itual consciousness rises above the exoteric letter to gain esoteric knowledge of the spirit, Mrs. Annie Besant tells us:

> Theosophy is this direct knowledge of God. . . . It teaches in a quite clear and definite way the methods of reaching first-hand knowledge by unfolding the spiritual consciousness, and by evolving the organs through which that consciousness can function on our earth—once more, the methods of meditation and of a discipline of life. Hence it is the same as the Science of the Self, the Science of the Eternal. . . . Theosophy, in a secondary sense—the above being the primary—is the body of doctrine, obtained by separating the beliefs common to all religions from the peculiarities, specialties, rites, ceremonies and customs which mark off one religion from another; it presents these common truths as a concensus of world-beliefs, forming, in their entirety, the Wisdom-Religion, or the Universal Religion, the source from which all separate religions spring, the trunk of the Tree of Life from which they all branch forth. (Theosophy, p. 12.)

It will thus at once be seen that this school of thought makes no small or unpretentious claim. But before dealing with this, let us quote something about its objects, which are somewhat peculiar, for it appears that whatever you are, you may be a Theosophist:

> As the origin and basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition; but it recognizes and defends itself in each, and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith, a firmer hold on its spiritual truths, a broader understanding of its sacred teachings. (The Ancient Wisdom, p. 4.)

Now all this would be very well, if Theosophy were nothing but the non-committal, doctrine-denuded essence it is here, for a special purpose, represented to be. But it presents certain fundamental postulates, which are not the purifying quintessence of revealed religion, but its direct opposite and negation. We do not doubt that a Buddhist or Hindu can be a Theosophist without much change; but

a Christian cannot, except in the vague, unreal manner indicated in the following:

> The Society has no dogmas and therefore no heretics. It does not shut any man out because he does not believe the Theosophical teachings. A man may deny every one of them, save that of human Brotherhood, and claim his place and his right within its ranks. (Theosophy, p. 90.)

Thus we all may be unwitting Theosophists; but the plain fact is that Theosophy, by its advocates and literature, stands for a certain well-defined system of teaching, as exoteric as it is esoteric, as distinctive to itself as is the special teaching of any ism or sect; and it is with this that we are concerned, and which we assert that no Christian, as Christian, can accept.

Fundamental Hypotheses of Theosophical Doctrine

The three cardinal postulates, distinctive of Theosophy, may be classed as Pantheism, Reincarnation, and Karma. Under the first named, Theosophy involves a belief in one absolute, incomprehensible and supreme deity; in man's eternal nature, which, being a radiation of the universal soul, is of an identical essence with it; and in his re-absorption into the universal consciousness after he has assimilated all the soul experiences and can attain to Nirvana. Two quotations will be sufficient to present Theosophical Pantheism. The fourth of the main spiritual verities on page 5 of Mrs. Besant's "Ancient Wisdom" is thus expressed:

> Man is a reflection of the manifested God and therefore a trinity fundamentally, his inner and real Self being eternal, one with the Self of the universe.

And all sub-human creatures, including the entire universe, are swept into the same orbit of Deity in the following:

> Spirit and Matter are two aspects of One Existence, the All, coming forth from the One together, united as inseparably during manifestation as the back and front of the same object, merging into Oneness again at the close of a period of manifestation. In

the All exist simultaneously all that has been, all that is, all that can be, in one Eternal Present. . . . All Theosophic philosophies are built on this basis, Spirit and Matter being regarded as two manifested aspects of the One, the Absolute, out of Time and Space. (Theosophy, p. 53.)

The second postulate, Reincarnation, is associated with a philosophy of spheres or planes of consciousness. "The Eternal Man, a fragment of the Life of God" (Theosophy, p. 23) is called the Monad, a "oneness." Below this are five spheres, the higher three of which are first appropriated, and constitute the human spirit, the self or individual, the identity of which persists through the age-long pilgrimage. These three spheres are called the spiritual, intuitional and mental. Below these permanent are the evanescent and changing spheres, called the astral or emotional, and physical. Upon these spheres the spirit must now act, assuming in them the respective bodies that form his personality, taking on a different personality at each birth, and casting it off at what we call death. You will at once note the intended difference of meaning in Theosophic terminology between personality and individuality, the one being transient, and the other permanent. The same spirit, on the higher sphere of individual consciousness, may successively assume any number of passing consciousnesses on the lower personal sphere, each of which may have no remembrance or known connection with any other. The object of these successive incarnations, or dips into many personalities, is for the individual to gain experience; and it is frequently illustrated by a tree deriving atmospheric nutriment from its many leaves.

The wheel of this normal human evolution revolves in three worlds—the physical, the intermediate, and the heavenly: in the first we gather experience; in the second we suffer and enjoy according to our life in the first; in the third we enjoy unalloyed happiness, and transmute experience into faculty, past suffering into power. These we bring back, and thus we grow and evolve, age after age. (Theosophy, p. 40.) . . . At last he (man) approaches the term of his long pilgrimage; he enters the Path, passes through the great Initiations, and reaches human perfection. For him, Re-

incarnation is over, for he has spiritualized matter for his own use, and while he may wear it, it cannot blind or rule him. (*Ibid.*, p. 59.)

The third postulate, or Karma, is given this technical name from the Hindu philosophic definition of action. It involves what in Christian thought is expressed in the passage, "Whatsoever a man sows, that shall he also reap." As this principle is self-evident, we need not pause for explanation, only to note its peculiar application to the question of reincarnation, and the hierarchy of Super-Intelligences who are supposed to superintend its complicated workings. "The Lords of Karma," who keep the Karmic records, are called by H. P. Blavatsky, the Lipika, and these have their Mahârâjas, or "agents of Karma upon earth." These, together, keep every man's record, and select and combine portions of that to form the plan of a single incarnate life. They give the "idea" of the physical body which is to be the garment of the reincarnating soul. To illustrate, we will quote again from "Ancient Wisdom," p. 267:

An Ego who had allowed his astral body and lower mind to lead him into excesses, and had yielded to drunkenness, would be led to incarnate in a family whose nervous systems were weakened by excesses, and would be born from drunken parents, who would supply diseased materials for his physical envelope. The guidance of the Lords of Karma thus adjusts means to ends, and insures the doing of justice; the Ego brings with him his Karmic possessions of faculties and desires, and he receives a physical body suited to be their vehicle.

On the other hand, the Lords of Karma see to it that the man who has caused widespread happiness is born next time into prosperous circumstances; and Edward Carpenter testifies in his "Towards Democracy," "Every pain that I suffered in one body became a power which I wielded in the next." It only needs to be added that Theosophists claim this Karma-reincarnation hypothesis to be the only rational account of the inequalities of birth and fortune. The unfortunates and dissolutes are working off the bad

deposits of Karma laid up in a previous existence; the virtuous and happy, good deposits of the same.

There are many other points of Theosophical doctrine: the high brotherhood of Masters or Teachers, who at sundry times have imparted the various religions of the world, adapted to the idiosyncracies of its many races, these having their subordinate Initiates to watch over the religions; an elaborate theory of Root-Races and Sub-Races; an arbitrary and somewhat grotesque account of the emergence of the solar system by life-waves, wherein earths are described as "holes in ether," or "holes in space." But the subsidiary dogmas must be left out of account in this essay; and we will confine our attention to what are admittedly the principal points of Theosophical teaching,—Pantheism, Reincarnation and Karma.

Theosophy Incompatible with Christianity

Now, in spite of the contention mentioned above, that "no man in becoming a Theosophist need cease to be a Christian," it does not require great perspicacity to see the incompatibility of the three hypotheses just stated with the root principles of Christian belief. Pantheism does not "reveal the valuable inner meaning" of the doctrine of a Heavenly Father, Who also became our Redeemer; but in the sense implied by Theosophists, connoting a diffused and impersonal Divinity, which is not very different from that of the naturalistic monists, it abolishes it. Wherefore Schopenhauer justly remarks:

> Pantheism is only a polite form of atheism. The truth of Pantheism lies in its destruction of the dualist antitheses of God and the world, in its recognition that the world exists in virtue of its own inherent forces. The maxim of the Pantheist, "God and the world are one," is merely a polite way of giving the Lord God his *congé*. (Haeckel's "Riddle of the Universe," p. 103.)

Theosophy, of course, rises superior to that naturalism which sees in the aggregate love and intelligence of human, and also of sub-human, forms of life, nothing but the passing states of fortuitous combinations of lifeless matter;

but the foregoing extract sufficiently shows that its Pantheism is utterly destructive of the fundamental theistic postulate of Christianity, that of a personal, loving and wise God, who both transcends and *immanates* the whole of creation.

Similarly, the dogma of reincarnation does not "purify" our idea of immortality, but sinks its ineffable glories in a pitiless succession of earth-lives, wherein there is no persistence of identity, and no knowledge of how many ages may elapse before we can spring clear of the thraldom of this cycle; and even then only with the prospect of our not being ourselves at all. For the entity that survives all the incarnations is in a discretely higher plane of consciousness than we are as we now know ourselves; and it is pressing on to absorption in Nirvana, or ultimately in the Universal Consciousness. Surely this goes far beyond removing the "accretions of superstition" from the Christian hope: "Whosoever liveth and believeth in me shall not die for ever."

Nor does Karma as Theosophically applied "give us a deeper insight" into the questions of destiny and eschatology as expressed in the possibilities of heaven and hell. For, it will be a belated corrective to murderous John Smith of the fifteenth century that John Jones of the twentieth is sufferingly working off his evil Karma. And the idea that some individual spirit, who is the real inwardness of both, will benefit, is a mere gratuitous supposition, since there is no recollection, and no known point of contact between the consciousness of such supposed spirit and that of the two persons named. Whereas, in the Christian view, whether in this world or the next, heaven is the direct result of present orderly love, thought and conduct, and hell of the same present disorderly elements, in such inseparable nexus that one is but the thither side of the other. Purgative penalties or exalting rewards are inherent in the states themselves of evil and good, and do not need to wait for the next earth-life for their operation.

Thus it appears that of the three hypotheses of Theos-

ophy, one confuses, another fritters away, and the third downrightly abolishes some essential doctrine of revealed religion. The incompatibility of the two is ineradicable.

This, however, does not prevent Theosophists from claiming some Christian support. Mrs. Annie Besant quotes from Walker as follows:

> When Christianity first swept over Europe the inner thought of its leaders was deeply tinctured with this truth [of reincarnation]. . . . Every great intuitional soul, as Paracelsus, Boehme, and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it.

Seeing that Swedenborg is not left outside the Theosophical maelstrom it behooves us to state his position unequivocally. Indeed, we are persuaded that only in the New-Church philosophy is there to be found an adequate answer to Theosophy. The true theo-monism of the doctrine of degrees is the needed antidote to pantheism. Reincarnation and Karma are shown to be respectively impossible and unnecessary by a knowledge of the vaster field for experience in the spiritual world, and the organic connection of the present with the future life.

Theosophy Imports into Christian Lands the Falsities of a Long-Consummated Dispensation

The premier and capital indictment of Theosophy by the New Church is, that it is diluting Christianity with the outflowings of the very heathenisms which the Israelitish and Christian dispensations superseded, and that it is importing into that civilisation where the Word is,—which is therefore called "The light of the world, and the salt of the earth"—the darkened and savorless remnants of the ancient dispensations in such a way as to dethrone that Word from its spiritual supremacy. It is not simply resuscitating the hair-splitting metaphysics with which the Christian Church began its decline, or the abominable dogmas of a decadent Romanism and Reformation—fanaticism into

which it lapsed. It is not pushing the Mohammedan Koran, or seeking to impose the Talmud of a consummated Israel upon Christian believers. But worse; it is going behind these dispensations, rehabilitating the jejune and defiled doctrinal descendants of the Ancient Church itself, and circulating them in Christian lands by devoted and efficient propaganda. The fact that the Bible, the Koran, and the wisdom literature of Israel are also pressed into service, does not touch the question of the real *origin* of Theosophical teaching. Is not a classic of Theosophical exposition designedly called "Ancient Wisdom"? The fountain-head of the system is thus candidly confessed:

> The sacred books of the East are the best evidence for the greatness of their authors; for who in later days or in modern times can even approach the spiritual sublimity of their religious thought, the intellectual splendor of their philosophy, the breadth and purity of their ethic. (Ancient Wisdom, p. 4.)

The specimens of oriental scripture then served up by no means justify, but emphatically disprove, this eulogium. And in the introduction to the book Annie Besant presents her authorities for the teachings that follow, which include the Chinese "Chin Chang Ching" or "Classic of Purity," the "Tao Teh Ching" and the writings of "Chwang-Ze"; the Brahman Chhandogyopanishad, Mundakopanishad, Shvetashvataropanishad, and Brihadaranyakopanishad; the Buddhist Udanavarga; the Egyptian "Hymn to Amun-Ra," and the "Book of the Dead"; the Zarathustrian Gâthas and the Yasna; the theology of Orpheus; the Greek philosophers and later Neo-Platonists; the Hebrew Kabbalah; and finally, of course, the Bible, which like blind Samson is made to grind in this Philistine prison-house. But this magnifying of the sacred literature of the East, especially that of Buddhism,* and Brahmanism is the clearest evidence of the origin of Theosophical fundamentals in the present-day barren traditions and derelictions from the long-consummated Ancient Church.

* See "Esoteric Buddhism," by A. P. Sinnett.

And the following words of Ernest Wood are deeply significant, in a sense perhaps different from that intended by the writer:

> Even in most out-of-the-way places the teaching of reincarnation is found, *perhaps as a perishing remnant of some once-great religion* [italics ours]. (Reincarnation, p. 17.)

The Indian Scriptures and Speculations, from which the Reincarnation Doctrine Is Derived, Are a Descent from the Ancient Church

In this examination of the nature and origin of Theosophy we have no desire to vilify much that is beautiful and morally elevating in the teaching, but rejoice at its presence therein. What we are concerned about is that which qualifies all derivatives: its philosophy about the being and nature of ultimate reality; in a word, the three fundamental hypotheses above set forth—Pantheism, Reincarnation and Karma. These, in the Indian form, and with the Buddhist tincture, as introduced into Europe by Theosophy, are undoubtedly relics of the Ancient Church. In order to prove this lineal descent from that church after its corruption, we choose the doctrine whose history is clearly traceable—*i. e.,* reincarnation,—giving utmost significance and confirmation to what is here advanced.

The ocean of Indian scripture and Hindu philosophy whence this doctrine originated is a fascinating tract of study in which we are tempted to digress at length. But, to establish our argument, we must be content with a brief survey, the purpose of which is to discover whence and how the doctrine of reincarnation, inherited and imported by the Theosophists, originated from the perversions of the fallen Ancient Church.

The earliest of the Indian scriptures, the Rig-Veda, a collection or samhita of poetical and sacred hymns, originated with a race of immigrants to India, called on account of their language Aryan. When we use this term, we predicate nothing ethnologically but only philologically. The Aryas—whoever they originally were—were the pos-

sessors of that hypothetic, though undoubted, prolific parent of all the languages, designated Indo-European. In India these Aryan immigrants, or at least the language they spoke, was the parent of that vast linguistic progeny and literature called Sanskrit, the study of which opened up the new science of comparative philology. This science has shown with absolute clearness the common origin of the Indo-European, or sub-Aryan peoples, and points to a time when the ancestors of the authors of the Rig-Veda of India and the Zend-Avesta of Persia, with the ancestors of the great European nations, lived together in a state of primitive civilisation, speaking a common language. The Vedic Yama is identical with the Avestan Yima, ruler of Paradise; the Vedic Mictra, beneficent power of the sun, with the Persian sun-god Mithra, and later the Mithra of the Roman Empire. Iran, the native name of Persia in its broadest sense, is derived from the ancient Aryana, the country of the Aryans; a name that the Vedic Indians applied also to themselves. Moreover, such words as father and mother, brother and sister, daughter and widow, and a host of similar words used in the most primitive civilisation, are, allowing for phonetic changes found to be identical in the various branches of the Indo-European languages—Sanskrit, Persian, Greek, Latin, Teutonic, Celtic and Slavonic, and their later derivatives. Who can resist the evidence of the following? The conception of Heaven as Father is found in Sanskrit *Dyauspitar,* Greek *Zeuspater,* and Latin *Ju-piter* or *Diespiter.* "What," asks Max Müller in his "Biographies of Words, and the Home of the Aryas," "should we make of the Norse god Tyr and Tys-dagr, his day, Tuesday, unless we had the Sanskrit *Dyu,* nominative *Dyaus,* and its clear connection with *deva,* bright?" And, George Howells points out, in " The Soul of India," that from this root implying brightness, we have the term for God in Sanskrit *deva,* Latin *deus,* Greek *Zeus,* genitive *dios,* Lithuanian *devas,* Welsh *daw,* Gaelic and Irish *dia,* and Anglo-Saxon *diw.* The evidence of common origin is conclusive; and though Max Müller would not commit

himself beyond, "Somewhere in Asia," as the earliest home of the Aryas, most authorities locate it in Southern Russia. It is supposed that a considerable body of them settled in Persia, some marched south to Eastern Afghanistan, while others entered the Punjab, by the valley of the Kabal; and that these migrations extended over several centuries, and at different epochs, various tribes coming in with diverse dialects of the common tongue. There is a record of one Indo-Aryan tribe complaining of the unintelligible speech of another, and denying to it the right of common Aryan-hood.

We have thus a distinction between the Aryan immigrants to India, with whom the Vedic Scriptures originated, and the savage aboriginal tribes, as well as the more cultured Dravidian races. And we have had a glimpse at the kinship of the former with most Western peoples through a common origin, at least of language, and at their protracted migrations. We have now to connect these people and their peregrinations with the remains of the Ancient Church.

Common to all sub-Aryan peoples is the worship of natural phenomena, such as the sun, moon, fire, wind, and water; the sky, together with the phenomena appearing in it or from it, "the heavenly ones" (or *deivas*). The best commentary on this is the following passage from Swedenborg:

> The Ancient Church by the sun understood nothing else than the Lord, and the Divine Celestial of His love, and hence came their custom of praying with their faces towards the rising of the sun, while not even thinking about the sun at such times. But after their posterity had lost this also, together with the rest of the representatives and significatives, they then began to worship the sun itself and the moon, which worship spread to many nations, insomuch that they dedicated temples to the sun and moon, and set up images in honor of them. (Arcana Cœlestia, n. 2441.)

After these Aryan posterities of the Ancient Church had personified the powers of nature, as all the mythologies prove they did, the first step in the path to pantheism was

made in the Rig-Veda, when its authors began to regard the various Gods of nature and the multifarious phenomena of nature as mere phases of an all-embracing unity. This is unspeakably suggestive of the origin of Theosophic pantheism, ancient and modern.

Another common feature is their proneness to sacrifice. Now although Swedenborg tells us that the Ancient Church was in "Representatives" and was ignorant of sacrifices, he implies that they prostituted their Representatives into the latter when that church fell with the Gentiles, preceding, and contemporaneous with, Israel:

> I was told that such was the posterity of the Ancient Church when it began to perish, especially among those who instituted worship by sacrifices and by images. (Arcana Cœlestia, n. 1128.)

And he also speaks of their abominable practice of sacrificing offspring, which they could not have made so important a religious act, unless they had learned from the Ancients that the Son of God would come, who, as they believed, was to be made a sacrifice. (See Arcana Cœlestia, n. 2818.)

A third common possession of sub-Aryan peoples is the diversified relics of a deluge legend, that most sure and certain sign of inheritance from the Ancient Church. Its presence in Sanskrit literature in the Puranas, or "the ancient," antique, compositions of doubtful date, but ranked second only to the Vedas themselves, is further indubitable testimony to the connection of the Indian Aryan immigrants with the posterity of that church.

This position is confirmed for us by Rev. I. B. S. Carwithen, M.A., in his Bampton Lectures (1809) entitled, "A View of the Brahminical Religion in its Confirmation of the Truth of the Sacred History." He notes at length the Puranic account of the flood, its similarities with and differences from the more Western versions, and makes great point of the presence among the heroes and demigods of Hindustan of the name of Cush (see Genesis 10:6-12) who in Sacred Scripture is called the progenitor of the

mighty hunter Nimrod, and is thus the fountain-head of Babel, Accad, Calneh, and all the sub-Aryan-migrants from the "land of Shinar." In the Hindu sacred geography the whole of India is called "The Continent of Cush"; and the double claim to that name by India and Ethiopia is accounted for by Carwithen on the theory that the progeny of Cush, mentioned in Genesis—which in the New Church would be called the quality of worship with the Cushite descendants of the Ancient Church—migrated both ways East and West, and that thus India was constituted the inner continent, and Abyssinia and Ethiopia the outer continent of Cush. At any rate, the presence of this name Cush in Hindu Scripture is a further evidence of its descent from the Ancient Church.

Carwithen hereby establishes the following:

> At the time of the general dispersion of mankind, some tribes migrated towards the East to India, while others diverged towards the West to Egypt, and some still remained in their original settlements in Chaldæa. Egypt therefore we might expect to find the source of knowledge for the Western, and India for the Eastern parts of the globe. The few general traditions, which they had received from their ancestors, it is reasonable to imagine, would find a place in the religious systems of all. . . . This opinion is not less reconcileable with probability than with the express language of Scripture. The description which is given of the wisest of men is that "his wisdom excelled all the wisdom of the East country, and all the wisdom of Egypt." . . . The important doctrine of the existence of an invisible and spiritual God in opposition to the practice of polytheism and idolatry; the fall of man; the custom of sacrificial oblations as an atonement for sin; and these intended to prefigure the great sacrifice of the divinity by his own will and pleasure, for the offences of the world; all these may be clearly discerned among the general corruptions of Paganism, and particularly in the religious system of Hindustan. . . .
>
> From these circumstances we are authorized to conclude that the Brahminical faith, in its grand outlines, though not in those additions and corruptions, which it may have suffered during a long course of time, was the first departure from the pure and primeval religion of mankind, that it was imported at a very early period, from "Iran" into India; that the tribes who migrated thither carried with them some scattered remains of their religion in writing,

from which the Vedas and the Sastra were compiled; that these books seem to have been founded on ancient symbols badly understood, and misinterpreted; and that what remains of them consists of extravagant allegory, of which little can now be deciphered.

While not subscribing to all this,—we must say, *e.g.*, (1) that Brahmanism was not the first departure from primeval religion, but far down in the line of descent, and (2) that the Vedas were handed down orally in verse long before being committed to writing,—we can accept its general trend to swell the confirmation. But sufficient has been said, and further voluminous evidence might be adduced, to evince that the Aryan immigrants to India,—from whose Vedic writings arose all the subsequent Brahmanism, the Upanishads, Hinduism and Buddhism, the Vedanta, Yoga, and other diverse mystic philosophies—were one branch of the posterity of the Ancient Church, which, probably in the very days of these nation-creating migrations, was reaching to, or had already reached, its consummation, wherever the world was inhabited. The period of these migrations is difficult to determine; but an authority in the "Encyclopedia Britannica" states that the great mass of Vedic hymns must have been actually composed in the earlier half of the second millennary, or from about 2000 to 1500 B. C., and were collected together about 1000 B. C.

How This Particular Branch of the Ancient Church Perverted Its Correspondences

The foregoing gives philological and historical evidence to the truth of Swedenborg's contention that the oriental religions, from ancient times, were not indigenous to the various lands, but derived from the Ancient Word, and afterwards from the Israelitish Word. He says:

> From these religious systems emanated into the Indies and their islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and from thence into Italy. (Sacred Scripture, n. 117.)

It is thus clear that the Aryan settlers in India took with them some relics of the science of correspondences, however

externalised and polluted, formerly cultivated in the Ancient Church, as is evident from their nature-worship, their sacrifices, and their possession in the deluge legend of a derived and corrupt portion of that Ancient Word, written by pure correspondences, though more remote than those of the present Word. (See Sacred Scripture, n. 102; True Christian Religion, n. 279.) It is also feasible to suppose that the Vedas themselves were the ultimate products from paraphrases of, and commentaries on, that Word, which would have as little real resemblance to it, and be as great a corruption of it, as is the Talmud to the Old Testament.

But not to touch conjecture, What was the specific mode of the perversion of correspondences among the posterity of these Aryan settlers as seen in the post-Vedic literature? —for it is just here that we touch the origin of the Theosophic doctrine of reincarnation from this branch of the ruined Ancient Church.

The mode of perversion further West is known:

> As that Word could not be written otherwise than by representatives, which are such things in the world as correspond to heavenly things, and thence signify them, therefore the religious systems of many nations were turned into idolatries, and in Greece into fables; and the Divine attributes and qualities into as many gods, over which they set one as supreme, whom they called Jove, from Jehovah. (Sacred Scripture, n. 117.)

Egypt went the way of magic, spiritism, and abuses of Divine order by means of correspondences. Idolatry, myth, magic and spiritism were the usual modes of perversion in the West. But even here were exceptions in Pythagoras, and the mystics who followed him. But a most noteworthy fact about all these exceptions, who approximate to the Hindu instead of to the Western method, is that they were influenced by Indian thought through Persia. George Howells has noted the agreement between the leading doctrines of the Eleatics and the contents of the Upanishads and the Vedanta system. According to Greek tradition, Thales, Empedocles, Anaxagoras, Democritus, and others, undertook extensive journeys to oriental countries in order

to study philosophy. In the case of Pythagoras, many scholars maintain that he borrowed from India his transmigration theory and various mystical speculations. According to Bishop Cyril, one Scythianus, a retired merchant who had been engaged in Indian trade, wrote a book on Indian philosophy which was the source of the Manichean doctrines. And the author of "The Soul of India" maintains that the Neo-Platonists and Gnostics were indebted for many of their doctrines to India, singles out Plotinus and Porphyry as significant examples of adherence to the Samkhya philosophy, and states that in Christian Gnosticism Indian influence is undoubted. When, therefore, Theosophists adduce all these as independent, world-wide testimony for reincarnation, and seek to fasten the doctrine upon the Christian Church, like their Gnostic predecessors, they are guilty of a *circulus in probando,* or "begging the question"; for they do not take cognisance of the fact that these so-called testimonies, without exception, are the product of contact with India. So that the question is still confined to the inhabitants of Hindustan: In what peculiar way did the posterity of the Aryan settlers pervert the science of correspondences, as distinct from their Western contemporaries, who plunged them into idolatries, myths and magic; and what has this to do with the theory of reincarnation?

That method and its bearing are clearly indicated in a commentary on the teaching of Pythagoras, the prince of the "exceptions" in the West, so largely influenced by the East. Quoting from Parson's essays, Rev. Edward Madeley has written an appendix to his "Science of Correspondences Elucidated" on the "Pythagorean Doctrine of Metempsychosis," in which, having outlined the doctrine, he asks:

> How then can he [Pythagoras] have taught such folly? But are we sure that it is all folly, that it contains no certain, no valuable truth? Let us ask if the science of correspondences can explain it? Man, the Microcosm, or little world, as Pythagoras and Plato, and so many of the ancients called him, represents the universe. Thus, all animals that ever were or can exist, live by virtue of the fact

that they severally represent some of the elements, faculties, or qualities of the human character. Goodness does not consist so much in the absence of any of these, as in the presence of all and their due subordination, and their harmonious performance of their several functions. When a man begins to reform his character he is penetrated with a profound sense of evil. He becomes aware, perhaps, that he is lost and buried in foul and gross gluttony, and in his remorse he feels that he is not a man, that sin has transformed him, that he is no better than a hog! He says with the Psalmist, "I am as a beast before thee!" And he repents and reforms and casts this sin away. Then he discovers that his ferocity makes him a tiger, and the same process again relieves him: and then it may be he sees in himself the cunning of the fox, or other and yet other faults which disfigure and conceal his human nature. So he goes on, until humility, self-acknowledgment, repentance, and reform, have cast out the devils and restored him to the power, the consciousness, and the happiness of manhood. Now, we know that Pythagoras had an inner and secret doctrine never published, and taught only in private to the initiated under the most solemn obligation of secrecy. Is it too much to suppose that these two doctrines, the inner and the outer, had some relation to each other? What would he have gained by teaching the doctrine as we have stated it above to the gross and grovelling world about him? What better thing could he do than to teach them *the same truth* in the lower form of the metempsychosis, as he gave it to the public? It is to be noticed that this doctrine, in its lower and grosser form, is adapted to do for the lower and grosser classes of minds the very same good which the same doctrine in its higher form is able to confer upon minds in a condition to receive it and be subject to its influence. They who would not resist gluttony, or ferocity, or low cunning, because they disfigured their spiritual humanity, might do so, if they were persuaded that they must expiate these sins in the bestial forms of life of the hog, the tiger, and the fox. In this lower form, its influence upon minds to which it was then fitted, would elevate those which were capable of improvement into a capacity of hearing and profiting by the higher. This would be in exact conformity with the law which prevails over the relation between internal and external truth.

Moreover the author of "Maid of Penmore" (see note to p. 161) held that Plato's Brahmanical doctrine of the transmigration of men into beasts alluded to the brutalisation of the passions. And to the same point comes the revealed facts about the evil in the future life, that however

out of Divine mercy they seem among themselves to be men, as soon as a ray of the light of heaven is let in, they are seen to be the very image and carving of the sin they have practised and loved, monstrous, hideous and dreadful; "forms of contempt for others, of menaces against those who do not pay them respect, of hatreds and revenges of various kinds, of ferocity and cruelty" (Heaven and Hell, n. 553); so that it is recorded that in the thick forests of Tartarus "Infernal spirits wander like wild beasts" (*ibid.*, n. 586), "as tigers, leopards, wolves, foxes, dogs, crocodiles and serpents" (True Christian Religion, n. 312).

These facts about the laws and conditions of the spiritual world, no less than the all-pervasive truth of "Correspondences," were known among the Ancients, who possessed traditions or "doctrinals" from those Adamic races of the Eden state, when man consorted openly with angels; but in process of time they were lost among their posterity. That process is here the point of investigation. It is taken out of the realm of pure hypothesis and made practically historic certainty. Who can fail to see that the theory of the transmigration of the souls of men into beasts is but the exoteric presentation of the esoteric truth, according to the law of correspondence, that the voluptuary, the sot, the man-devil of whatever kind, becomes bestial in character, and, after death, bestial in form and visage in the hells? Granted the earlier existence of the knowledge of correspondences, is not the emergence of the metempsychosis theory therefrom an inference to be drawn with equal propriety and certainty to any that ever has been made in connection with philosophical history? When dealing with the sequences of schools of thought, the historian looks for the relationship of the antecedent to the consequent, and usually finds it to be that of cause and effect. Now, as the knowledge of correspondences was doubtless the antecedent,—as a fair-reading student of Swedenborg's "Arcana Cœlestia" cannot doubt,—the conclusion is irresistible. And this is further strengthened by the fact that the very philosophers who publicly expounded

the doctrine of transmigration held an unpublished secret doctrine. Now, all that has been here adduced about Pythagoras, the chief "Western exception" influenced by the East, can be transcribed and imputed to the land of Hindustan whence that influence originated, flowing westward to Egypt, Asia Minor and Europe. And our question, How did the posterity of the Aryan—and thus sub-Ancient-Church—settlers in that land pervert that science of correspondences as distinct from their Western contemporaries? is answered: As the latter plunged it into idolatries, myths and magic, the former externalised and changed it into the idea of transmigration.

This change was aided by other cognate developments as, in Hindustan as elsewhere, spiritual thought progressively receded, and the speculations of man's naturalistic self-intelligence asserted themselves. As primitive revelation was lost and sunk in an increasing naturalism, man became more and more ignorant about the ultimate nature of things,—*i.e.*, about truths which had once been the objects of intuitive perception,—and framed his own philosophic theories on the origin of the world, and the eternal principle which creates and sustains it. As the last thing that naturalism postulates is a doctrine of degrees,—a true theomonism connoting discrete planes of substance, Divine, spiritual and natural, as constituting the fundamental unity of things,—human philosophy inevitably fell into the idea of "flatland," a universe but one story high, the story of nature, conceived of as including all that exists; as in the dictum "God and the world are one," or in the famous Brahman saying, "Behind This is That; Thou art That." The metaphysicians of India (as opposed to the Brahmanical priesthood) who gradually evolved this Theosophic Pantheism, would naturally proceed to speculate whether the diverse and low animal souls in nature could, at death, return directly to the One spirit of nature; and this problem also would be provisionally solved by that exotericism into which the old-time science of correspondences was falling, *i.e.*, the doctrine of the transmigration of souls. Thus

metaphysical speculation would materially aid in the particular direction in which correspondences were being perverted.

Other auxiliary factors in the process were the consideration that this doctrine would at one stroke cut the Gordian-knot of the apparent inequalities of birth and circumstance, and affirm unerring justice at the heart of things, which caused a man to reap in one life what he had sown in a former. Add to this the confirmation of a delusive subjective experience, wherein the subject seems to recollect things that he has never seen or heard, and concludes that they belong to a former incarnation; though this can be truly explained (see "Heaven and Hell," n. 256) only by the fact that the spirits attendant on the man are at that time—mayhap unwittingly—influencing the man's consciousness in an *abnormal* way, that is, by influx from their own memory, instead of according to that of the man, which causes the knowledges and recollections of the spirits to be reproduced in the ideas and thought of the man, as though they reflected some past experiences of his own, that never happened in his known lifetime. These subsidiary and auxiliary factors all made important subscription to the main theme.

These auxiliary causes, or accessories after the fact, emerged later in the post-Vedic period of philosophical speculation, as represented in the Upanishads. The real origin of the idea of metempsychosis lies further back, and must be assigned to the times when, in India, the science of correspondences began to be externalised. The first propounders of the idea may have taught it as the most external side of an internal truth, adapted to the state of the vulgar; preserving, however, in its integrity "the inner or secret doctrine" for those capable of receiving it, as is shown above in the case of Pythagoras. In any case it is the historic fact, that this true doctrine of correspondences had disappeared, and that which had been expounded as its exoteric presentation, the idea of metempsychosis, was already in existence (though not a completely woven and

established doctrine), before ever the auxiliary causes just mentioned came into being. This is shown by Howells, in "The Soul of India," as follows:

> The most remarkable feature of the Brahmanas is the appearance of the doctrine of transmigration, a doctrine that has dominated the philosophy and religion of India to the present day, and also entered into Buddhism and the religion of the Jains. Among the aboriginal tribes, and the *lower strata* of the Aryan people, there would be, as amongst many primitive races, the conception that human existence was prolonged in animals and trees; and there may be a possible trace of this in the Rig-Veda (X. 16, 28). This crude suggestion seems to have been adopted and elaborated in a strictly logical manner by the philosophic Aryans in the age of the Brahmanas, and subsequently. (P. 297.)

Salient Features in the History of the Doctrine

Now let us briefly notice the history of this doctrine after and including its genesis in the perversion of correspondences. Denham Parsons, in his "Origin of the Universe," holds that it was no part of the faith of the Indo-Aryans when they first crossed the northwest frontier of Hindustan from Central Asia. He says:

> [In the Vedas] no such thing as a theory of reincarnation is set forth. . . . On the contrary, they show these immigrants to have been worshippers of nature who enjoyed their lives, prayed that their sojourn here might be prolonged, and that they themselves without loss of memory or personality might be granted a life to come. (P. 257.)

Howells, on the other hand, sees a "possible trace of the idea" in one passage of the Rig-Veda (X, 16, 28) and shows that the "lower strata" of the Aryan people or nature worshippers had the conception of human existence prolonged in animals and trees. Thus these facts emerge: (1) that belief in transmigration first came forth as a crude idea either in the time of the later Vedas, or subsequently, just prior to the period when the Brahmans began to be woven round the Vedas, like the Talmud round the Old Testament; (2) that it originated among a people

who were "nature-worshippers," and who were so because their progenitors had possessed a knowledge of correspondences which they themselves had so changed or sensualised that they now worshipped the symbol, instead of the Divine quality it symbolizes; (3) that it was conceived in the "lower strata" of such "nature-worshippers," that is, among the very people to whom the doctrine of correspondences would be expounded in its exoteric, or metempsychosis, form in the way outlined above. This crude idea, absent from Vedic literature, but beginning to appear as an accepted belief among certain of the people, was developed in more rationalistic form, and given logical presentation in the Brahmanas, which are theological prose works attached to the several Sanhitas of Vedas, and like them held to be Divinely revealed and to form part of the Sacred Canon.

But the classical exposition of the doctrine of metempsychosis is found in that grouping of the Sanskrit literature which succeeded the Brahmanas, called the Upanishads. Those of a speculative character, as distinct from the sectarian, must be looked upon as the first real attempt at a *systematic* treatment of metaphysical questions. They are traditionally connected with the Atharva-Veda or fourth Veda, and do not specially attach themselves to the Brahmanas or earlier Sanhitas of the other three Vedas. They indicate the existence of philosophical enquiry, especially such as is found in the Vedanta or Yoga systems, and represent an intellectual reaction against the Brahmanical ritualism. Brahmanism, or, as it is now called, Hinduism, was the most priestly-ridden system under the sun, against the formalism and tyranny of which, comparable only to the Apocalyptic Babylon, reaction was inevitable. This long continued, until in the end the Upanishads, the works of the emancipating metaphysicians, with all their systematic and elaborate development of the theory of transmigration, were admitted into the Sacred Canon as appendages to the ceremonial Brahmanas. The Upanishads thus form the end of the literature begun with the Vedas,

and are regarded by adherents as the consummation of the Vedas; whence the philosophy they embody is called Vedanta.

The next stage in the history of the doctrine is found in Buddhism, which was another reaction, but of an ethical character, against sacerdotal Brahmanism, as also against the mazes of generic transmigration in which Brahmanism had now become bewildered. There is not space here for a full definition of Buddhism, "the four great truths," and "the eightfold path," "the five component parts of personality," the secularist morality, the virtual denial of the being of God and immortality of man, or the precise meaning of Nirvana, the state between the extinction of all desire and annihilation. We are chiefly concerned with its Sumsara, or theory of reincarnation, as a revolt against that of Brahmanism. We have already called its doctrine substitutive reincarnation; for the orthodox minority hold that

> The moment a body dies, that same moment, without anything passing or even surviving, another body is elsewhere born to represent the sum total of the merits and demerits of the no longer existing consciousness and life of the one just dead, and conditioned as regards genus and other circumstances according thereto.

It thus appears that Buddha taught not the transmigration of the soul, but the transmigration of Karma. This was the next stage in the development of the doctrine; but the heterodox majority Buddhists soon reverted to the Brahmanical idea of generic transmigration, by which the soul itself, according to its deserts, comes into a new body, it may be of a superhuman, a human, a lower animal, a tree, a plant, or even a leaf.

Brahmanism and Buddhism thus continued in a kind of interdependence and antagonism, standing to each other much as Judaism and Christianity. They sent out waves of influence towards the West, which caused similar mysticisms and theories of reincarnation to spring up in sundry times and divers places, as the history of philosophy testifies.

As we come to the later history of the doctrine, the evidence of its origin in perverted correspondence becomes fainter, because it loses its resemblance thereto, abandoning the idea of generic transmigration into the particular kind of beast corresponding to the vice for the indulgence of which the soul deserves that incarnation, and confining itself to the reincarnation of man, as man, and only as man. This is the form in which we meet the doctrine in modern Theosophy. Its protagonists have sought to make it an improvement on both Buddhism, its immediate parent, and on Brahmanism, its grandparent. They have done so by dropping the transmigration element of the latter, and by recasting the substitutive element of the former in the following manner. As in Buddhism, the personality we are aware of is not that which becomes reincarnate, although its merits and demerits determine the Karma for the future birth. A higher plane is postulated as the real abode of the *ego,* a plane of human monads which is above the sphere of conscious mental personality, and appears to be analogous to what Swedenborg calls "the heaven of human internals" above all knowable heavens, the proximate sphere for the influx of the Divine into the human. This theory therefore makes little improvement, if any, on the substitutive doctrine of orthodox Buddhism, or the reincarnation of mere Karma, since it is not the slightest concern to me as a reasoning mental personality, the only known debater of the question whether my hope of life to come be well or ill-founded, that it is not "I" at all who will either survive or reincarnate, but an indefinable and unknowable somewhat, abysmally within me, which never has and never can come into the dome of my personal consciousness, and which is therefore of no more value to this "me" of mine, than the idea that a remote cherub or elf, of whose nature "I" shall never have awareness, will take on flesh when "I" am no more. If it is not my only known self that shall reincarnate, it interests "me" not at all.

We have thus stated again the theory of reincarnation

held by the Neo-Theosophists that its resemblance with the Buddhism that begat it may be patent. The essential features of the father are delineated on the face of the son with striking faithfulness; the idea that it is not the conscious personality, but only the Karma he stores up according to his life, that is inherited by the next incarnation. The only real difference is that modern Theosophy has suppressed the transmigration features which were retained by Buddhism from its parent faith, so that there no longer appears the unlimited metempsychosis of Brahmanism, but simply repeated incursions into matter from supposed superhuman monads, which incursions are all confined to the human race, in this supposed "fourth round" of the monads' æonian period of reincarnation.

That is the character of this remarkable and grotesque theory as described in the latest chapter of its history, in which it is now invading the Western world and paganising its thought. We have reviewed the history of this one only of the three fundamental hypotheses of Theosophical doctrine, because it is the one most distinctly traceable, and because the other two are implicit within it. Pantheism is the almost inevitable concomitant of reincarnation, since it is always postulated that the monad or super-ego preexisted all the incarnations, and is a fragment of the eternal, Divine life. Karma simply presses into the service of the same theory the Divine law of order represented by the Israelitish *lex-talionis,* and expounded by our Lord in the phrase, "With what measure ye mete, it shall be measured to you again." Thus the three hypotheses are as inseparable as the three heads of Cerberus, and the history and development of the one is the history and development of all.

This history clearly evinces the lineal descent of the Theosophical fundamentals from the oriental perversions of the Ancient Church in pre-Christian eras. The genealogy is clearly traceable. The fallen Ancient Church begat the nature-worshipping Aryas, as one of its offspring. The

Aryas begat the idea of metempsychosis, first as the exoteric presentation, and subsequently as their own specific perversion, of the doctrine of correspondences inherited from the Ancient Church. This idea, springing up at first in crudity, among the less-informed and illiterate, in the times when the later Vedas were composed, and but dubiously hinted at therein (X, 16, 28), begat its more logical presentation in the Brahmanas. This again begat the classical exposition of the subject in the Upanishads, ultimately adopted as the system of philosophy for Brahmanism and Hinduism. This in its turn begat the Buddhist type of the theory. And Brahmanism and Buddhism together sent various offspring to the West, from Pythagoras and Plato downwards, and have finally begotten the modern theory espoused and expounded with such devotion by the Theosophical Society. That is the direct line of descent. And it is probably one of the severest ironies of philosophical history, of which Theosophists seem blissfully unaware, that the institution which never tires of claiming the esoteric nature of its teachings, fit only for initiates,—has as its very cardinal, central and distinctive dogma, its "truth of truths," a theory originally derived from the exoteric presentation of a more inward truth. The primeval intuitive perception of the universal correspondence between things natural and spiritual, enjoyed in the first celestial age of man, had become so debased and sensualised into metempsychosis with the oriental posterity of the Ancient Church, that it had finally become fully exoteric. And it is the theories and abstruse speculations of human self-intelligence, derived from this, which modern Theosophy teaches as esotericism itself. From this its direct house and lineage, the place of Theosophy in the history of philosophy and religion is evident. An invasion from the East, it is the latest phase and product of the falsified truths, externalised speculations and pantheistic perversions, which still bestrew those lands as the débris and derelictions of the long ago consummated Ancient Church.

The Calamity Threatened by the Mingling of an Ancient Nebulous Theosophy, with the Specific, Distinct, and Definitive Divine Revelation of the New Jerusalem Dispensation

It is well that this its place and character should be generally known, especially among the receivers of the heavenly doctrines of the New Church. For it is not uncommon to find the less-informed gratuitously assuming that there is a great deal of community and sympathy of thought between the two. The inclusion by Theosophy of the best side of spiritist phenomena, its theory of the astral world, heaven world, and higher planes to be attained by spiritual effort, its high morality and artistic beauty, in all which it is most ornamentally and pleasingly enrobed, are warranted to allure the unwary and undiscriminating thinker into acceptance of its more interior teachings. But it is in these, the fundamentals, and not in any graceful, outward seeming, that a philosophy or religion yields its real quality and value. It is a manifest truism that "Spiritual things, which are called theological, reside in the highest region of man's mind, like the soul in the body" (True Christian Religion, n. 482), and that "On the idea of God and Redemption, which makes one with salvation, depends everything belonging to the church" (*ibid.*, n. 133). It is in this supreme region that Theosophy is found wanting, and presents nothing possessing an unmistakably Divine impress. It takes away a Divine Redeemer, and leaves man very literally to "work out his own salvation" from his own supposed inherent Divinity; thus enhancing and glorifying the self of man, and inverting the regenerative truth, "Whoso loseth his life for my sake shall find it." It takes away distinctive theology, that revealed knowledge of "the true God and eternal life," and substitutes therefore an abstruse mysticism, which comes with the authority neither of rational demonstration nor of specific and plenary Divine inspiration, but is an arbitrary blend of diverse speculations, bearing only the warrant of the proprial self-intelligences

of their ancient sponsors, breathing an air languorous with the mixed scents and narcotics of their oriental origin. It would doubtless prove as unmitigated a curse to mankind in the West as it has been for centuries to those in the East, making us resigned in imperturbable passivity to the enmeshment in the apparently never-ending cycle of repeated births, removing from us, as from the Buddha, the very concept of Final Cause or *Purpose* for the universe.

That a mysticism of this character should ever be mingled with revealed religion would be an unprecedented calamity for mankind. It is a consummation, however, that Divine Providence will guard against, as it does against profanation; and, on the human side, in spite of the coquetry therewith of some even of the faith of the New Church, such an attempted combination will be impossible with those who have entered into interior truths, and thereby grasped the distinctions and antitheses between the fundamentals of the New Church and those of Theosophy. The latter is a thoroughgoing pantheism which postulates a unity of self-consciousness in man and in God for knowledge to be possible, and the ultimate absorption of all persons in the impersonal Infinite; the former, as a true Christian, theomonism, shows reason why the Divine Love and Wisdom of God must be and exist in others in whom there is nothing of the Divine in Itself, although created by and from Itself. The latter supposes an apparently endless cycle of reincarnations in multifarious personalities, with no common consciousness, identity, or "personal" egoity, above which the only permanently surviving entity is an unknown "fragment of the Divine life" transcending the consciousness of them all; the former holds out the truth of personal immortality, through each "person" having been created recipient of the life of love into his will and of truth into his understanding, and eternally recipient, whether those two faculties and their contents be honored into happiness or abused into its absence. The latter theorises of reincarnative-Karma, under which one person suffers or enjoys for the merits or demerits of some predecessor, the only com-

pensation being the hypothesis that somewhere in the spiritual degrees of things is a super-conscious individual which * couples them both. The former teaches that the consequences of fulfilled or transgressed spiritual law are realised even in this life with the certainty that physical law everywhere displays; that not more equivalent was the old "Eye for eye, and tooth for tooth" than is the immediate effect, on the one hand, of development, and on the other, of destruction to the character, usefulness, and resultant happiness of a person; and that in the eternal life, either of these is perceived with the enhanced keenness of the more exquisite spirit-sensories. Thus, between the three fundamental hypotheses of Theosophy and the antitheses of the New Church is a great gulf fixed. Let it remain. Let this human speculative mysticism and the distinctive, specific Divine revelation be kept for ever apart lest the one dilute the other out of all resemblance to itself, and compass its doom as a body of Divine truth. Let it be understood and appreciated, with all the earnest conviction that such a momentous issue warrants, that Theosophy is a bemused, nebulous metaphysic, wafted down the ages from the consummated Ancient Church, along the side-roads of human error, the collateral by-paths of perversions of correspondences or falsifications of truths formerly revealed. And let us turn to the sequence of the direct dispensations for the restoration and progressive revelation of the Word of good and truth on earth; for there, instead of human, speculative cloud-nebulæ, we shall see the Divine Light like the sun of a cloudless sky, and find the operations of the Divine Providence as central in the body of human society as they are in the heart and lungs of our physical organism. And finally we shall experience, as it were, a moral and intellectual transfiguration in the glory of the Lord now risen upon us, when we realise that, of this sequence of the direct dispensations, the latest has now been inaugurated by the revelation of a heavenly sys-

* We cannot properly use the reflexive "who" of that which is not a person.

tem of doctrinals, the character of which is delineated in the internal sense of the luminous description of the Holy City, New Jerusalem, "coming down from God out of heaven," and which is to be the crown of all the dispensations that have ever been before it, gradually bringing in "the New Heavens and the New Earth" (Rev. 21 : 1).

FRANK HOLMES.

THE TWO KINGDOMS OF HEAVEN.

By the Rev. Laurence Allbutt.

IT is a distinguished doctrine of the New Church that Heaven consists of two kingdoms.

Heaven is a state of life in harmony with the Lord. It is the reception of His life of love and wisdom directed to the promotion of useful actions in which these qualities appear. Heaven begins to be formed in us in the present world, as we learn of the Lord and are obedient to Him. Gradually His life transforms us from a state of self-mindedness, until we acquire aims and habits which are the outcome of our love for Him and our desire to be actuated altogether by Him. The blessings that accompany this change are very great, and they intensify as we more faithfully welcome His Presence and would be led and guided by Him alone, for so we come into orderly and happy relations with one another. We have greater scope for our capabilities, and a more worthy satisfaction in employing them, as we continually seek to do good by their means; for the Lord infills these efforts with power from Himself to lead into every happy experience; and when our lot here is over, we carry along with us the habitude that has become our choice, and in the spiritual world enter fully into Heaven, or into an open and sensible consciousness of evermore being the Lord's, as we "walk before Him in the land of the living" (Ps. cxvi, 9).

That is the angelic life, concerning which we are now taught that there is a classification of Heaven into two Kingdoms, explained by the statement that "some angels receive the Divine proceeding from the Lord more, and others less, interiorly. They who receive it more interiorly are called celestial angels, and they who receive it less in-

teriorly are called spiritual angels" (Heaven and Hell, n. 21). The former greatly excel the latter. They are "nearer to the Lord, and more closely conjoined to Him." They "receive Divine truths immediately in the life, and not like the spiritual, first in memory and thought" (*ibid.*, n. 25). "As soon as they hear Divine truths, they will and do them, instead of storing them up in the memory, and afterwards thinking whether they be true" (*ibid.*, n. 26).

To comprehend this better, let it be considered that life is essentially love. According to what we love, so we live. If we love much, and love worthily, we live much. But with a limited range of desire, and specially when it is set upon base ends, our life becomes cramped, and we lose the sense of its fine intensity.

Now, to give us a fitting realization of life, the Lord has organized our minds in a twofold way: first, with the will, to be the seat of love, the abode where His love tabernacles in us, and through which we become aware of its motives, sympathies, and predilections; but that these may become distinct, we have also been gifted with the understanding, as the organ whereby the promptings of love in the will may take form, that they may be put forth as plans, as purposes that are thought out, affecting us not as mere impulses, but as reasons and convictions. It is thus that comparison, judgment, and decision can be exercised by us.

Now the understanding is developed by the truths which enter it, the affection of knowing from the will preparing the way by which the affection of truth may follow (see Divine Love and Wisdom, n. 404), and thus the conjunction of the will and understanding is provided for. As the Lord's love flows into and affects the will, it disposes the understanding to seek out the means of embodying it, and this is by the truths that we learn and reflect upon. The process is well and beautifully represented by the cooperation of the heart and lungs in the body. "In the embryo, the heart first forms the lungs, and after birth conjoins itself with them" (Divine Love and Wisdom, n. 402).

Then as the lungs reciprocate the action of the heart, the energy of life increases. And it is the same with the twofold organs of man's spiritual constitution, the understanding and the will. "The love or will prepares all things in its own human form, that it may act conjointly with wisdom or the understanding" (*ibid.*, n. 403). Where the truths learned and acknowledged are delighted in, when from being in the memory and thought, they also engage the love, then we come into the proper order of our being. Our human prerogatives are enjoyed. We find that there is something to live for. A career commensurate with the nobility of the faculties bestowed, opens out.

There are different stages of this process, which is a gradual one, and in some it is carried to a greater extent than in others. It is really the process of regeneration, which may be described as an assimilating of the human mind to the pattern of the Divine Mind. In the most ancient times, before the Fall, this process was developed to a very high degree, so much so that the love of good from the Lord was then in perfect unity with all that the understanding perceived. So completely were the contents of the understanding at the disposal of the will, which urged its possessor to love the Lord alone and in all things to be led by Him, that the two faculties may be said to have constituted a perfect unit in their action. Indeed, then the will molded the understanding to a conformity of action with it. The love of the Lord inwardly prevailing, whatsoever could serve to witness to and to strengthen it was readily brought forth for this purpose. Then the Lord's Law, His Divine Commandments, were "put in their inward parts, and written in their hearts." He was known "from the least of them unto the greatest of them," for his desires met with a response from every capacity from first to last with which they were endowed. In body and mind their gifts were blended by their usage in thanksgiving to His Name.

But with the Fall a change took place. The love of self began to rule. The transition was not sudden, but according to the degree of the perversion of human freedom to

which the people of that time inclined. Yet the outcome of it was, that a new régime was necessary. As the will became defiled, the understanding grew obscure. It excused the evils to which the affections became prone. Had not the Lord's mercy provided a way of escape, will and understanding, thus man himself, would have perished beneath the corruptions and insanities with such persistence pursued.

But in that emergency, as ever, the assurance was verified: "It is of the Lord's mercies that we are not consumed, because His compassions fail not" (Lam. iii, 22). By a method according to the wonderful exercise of His Providence, "when man's will became wholly corrupt, the Lord separated the proprium of his understanding from the corrupt proprium of the will, and in the proprium of his understanding formed a new will, which is conscience, and implanted charity in the conscience, and innocence in the charity, and thus conjoined Himself with man, or, what is the same, made a covenant with him" (Arcana Cœlestia, n. 1023). The intellectual proprium is in its activity when one thinks his life is self-derived, and "God is not in all his thoughts" (Ps. x, 4). One is in the pride and fancied sufficiency of the self-life, which he comes to think of as his normal or proper condition; as when of Cain,—a faith-alone state, in which to know is deemed of main concern, independently of a worthy end in knowing,—Eve said: "I have gotten a man, JEHOVAH" (Gen. iv, 1). As though one's own conclusions are to be regarded as Divine authority and set in place of the Divine! The will-proprium is to regard this as most desirable, and to sing into deadly satisfaction with this state, when self-gratification is vested with proprietorship, and no other leading is accepted. But by temptations and desolations this state becomes quiescent (Arcana Cœlestia, nn. 731, 1581), and then is the Lord's opportunity to implant truths by an external way, through memory and reflection, stimulated by the remains of innocence which the Lord Himself has by ways unknown preserved in the interiors of the mind. Thereby He builds up a new will, as is frequently described

in the Writings, "in the intellectual part." This was pre-eminently effected at the period of the consummation of the Most Ancient Church, and from that period onwards the genius of mankind has been controlled by the variations in the mental state thus induced. Not perception from good, not an intuitive acquiring of the knowledge of heavenly things from an innate regard for them, is the order now observed; but contrariwise, we "do not know what is true by virtue of perception, but only from instruction" given in an outward way (Arcana Cœlestia, n. 2715). We have considerable difficulty, generally speaking, in gaining an acquaintance with things above the plane of our self-regard, and are led by slow stages to memorize and consider them.

Still, as we do this, being taught from the Word the simple truths there revealed, and aided by the remains within give a welcome to them as we are impressed by them, we begin to note our dependence upon the Lord, and our evil condition and its danger apart from Him, with the way of life made clear as His Commandments are obeyed. So He leads us on. So He strengthens us. We are encouraged and aided to "learn of Him" more, that we may put off what is contrary to Him, and put on what He is with us to bestow. Though our condition is relatively lower than the state before described, He does not fail us therein, but adapts it to our capabilities, and makes it the means of adding to what blessings He can thus grant.

It was for this purpose that He came into the world, that notwithstanding the decline from the exalted condition before-time enjoyed, He might save us from the perils attendant upon such retrogression.

The former state is called celestial in the Doctrines,—from the Latin word *coelum*, heaven,—evidently because where it predominates, the essential conditions of heavenly life are fulfilled. Heaven is strictly Heaven when the love of the Lord is fully reciprocated; and hence it is of the celestial that the Lord speaks when He says that "He calleth His Own sheep by name, and leadeth them out: and when

He putteth forth His Own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (John x, 3, 4). But the spiritual are so called from *spiritus,* breathing,—an act which is closely connected not with love, but with thought. Respiration varies according to the refinement of thought. As we think more interiorly, more unselfishly, resting contentedly upon the Lord, our breathing becomes calmer, gentler, sometimes scarcely perceptible. But as the thought gravitates downwards, and is fixed on lower concerns, with the attendant anxieties which thus arise, it grows more labored, more heavy, affecting us on occasions in a manner that becomes quite troublesome. Hence the term "spiritual" is used to indicate the lower condition which by the process of thinking, though according to the laws of regeneration rightfully conducted, we are capable of attaining. Of the spiritual, mention is made by the Lord when He says: "And other sheep I have, which are not of this fold," *i. e.,* not of the celestial class. Yet He adds: "Them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd" (verse 16; see Arcana Cœlestia, n. 2669). Although our present state is so obscure and remote from the Lord in comparison with the previous one, nevertheless it is for our comfort to know that "we may come from obscurity into light," immensely increased beyond that which we now possess, if we but make the most of His love as it affects us, training ourselves to respond to what it would produce in us of the fruits of reverence and charity, and not satisfied until to knowledge we have added benevolence, assured "that in the good of love from the Lord there is heavenly life, but not in the truth of faith separate from such love" (*ibid.,* n. 2718).

This illumination we gain from the Lord's having become incarnate for us; thus entering into our states to succor and befriend us. He clothed Himself with a Human akin to ours, and by victories in temptations removed its infirmities, and through this glorifying of His Human, He assists us to stand fast in all the possibilities of our upward career.

How tenderly He shepherds us! His very Name of Jesus Christ, Name above all names by which He is now known, reminds us of His compassionate care.

The name Jesus signifies the Lord as to His Divine Good or Love, "because the name signifies safety, salvation, and Savior"; and Christ signifies the Lord as to His Divine Truth, "because it signifies Messiah, Anointed, and King" (*ibid.*, nn. 3004 to 3010).

These Names thus relate to the two kingdoms of the Heavens, the celestial and the spiritual, and by their union we are impressed with His all-embracing mercy, Who blesses according to their states those who love and put their trust in Him; so that the two Kingdoms thus form one economy, though so diverse that the angels of the one Kingdom do not dwell together and consociate with the angels of the other Kingdom. (See Heaven and Hell, n. 27.) Yet "notwithstanding this, they make one and not two, for the Lord always provides intermediate angels by whom communication and conjunction are effected" (*ibid.*). It is as in the body, where the circulatory system is separate from the respiratory, yet intimately combined with it by ramification of parts. So the two Kingdoms cohere. When Jeremiah was commanded: "Take one stick, and write upon it, 'For Judah, and for the children of Israel his companions': then take another stick, and write upon it, 'For Joseph, the stick of Ephraim, and for all the house of Israel his companions': and join them one to another into one stick; and they shall become one in thine hand" (Ezek. xxxvii, 15-17), this meant that "the celestial kingdom which is Judah, and the spiritual kingdom which is Joseph, should be united"; and the Doctrines set forth that "they were made into one by the coming of the LORD into the world" (Arcana Cœlestia, n. 3969). By that event their complete conjunction was established, in respect to which we are further taught: "It is the good of charity towards the neighbor which conjoins them" (*ibid.*, n. 5922).

In the *celestial* Kingdom *its internal good is the good of love to the LORD,* and *its external good is the good of mutual love.* . . .

But in the *spiritual* Kingdom, *its internal is the good of charity towards the neighbor,* and *its external the truth of faith.* Hence it is evident what is the difference between these two kingdoms, and also that they meet together in this, that the external of the celestial kingdom coincides with the internal of the spiritual kingdom through a medium which is called *the celestial of the spiritual;* for the external of the celestial kingdom is the good of mutual love, and the internal of the spiritual kingdom is the good of charity towards the neighbor. But the good of mutual love is more interior than the good of charity towards the neighbor. . . . Yet although this is so, still the LORD conjoins these goods (through the means spoken of). . . . And it is among the blessings promised to the spiritual Church, that the spiritual Kingdom may advance above the good of charity even to the good of mutual love, which is of the celestial Kingdom. (*Ibid.*)

This is involved in the blessing upon Joseph: "The blessings of thy father have prevailed above the blessings of my progenitors even to the desire of the everlasting hills" (Gen. xlix, 26); which signifies that, as described, "the two Kingdoms should be intimately conjoined" (*ibid.*, n. 6435).

The question arises, whether, considering our present condition, the celestial state can be again enjoyed, when truth is known from good, and no search for truth is required, but love to the Lord as the very life of this state so permeates every activity that there is an immediate sensitive recognizing of that which accords with it and may best promote it.

If the New Church is, as the Writings assure us, to be the crown of all the Churches which have existed before it (see True Christian Religion, n. 788), it must, as regards the scope of its attainment in the course of the countless generations which it will embrace, reach as far as its predecessors. The New Church descends from the New Heaven formed by the Lord at the time of the Last Judgment, which is admissive of influx from the Celestial Heavens previously formed. Though its basic quality is natural, grounded in natural affection or that of natural or external things, yet these are regarded as foundational to higher things; and so the acknowledgment that distinguishes all the Heavens—that the Lord in His Glorified Human is the

One and Only God, and that the order of life is according to His Commandments—here rests upon what impresses the senses and has been rationally verified. Now a celestial-natural or a spiritual-natural quality of life can be given with the acceptance of the Lord and guidance by Him; in the one case more from a simple and spontaneous love of the good which is from Him, and in the other case from the love of seeing the truth clearly which testifies of Him, and of being in the use to which the truth leads.

In "Arcana Cœlestia," n. 4592, it is said: "All men whatsoever are born natural, with power to become celestial or spiritual." And in the chapter on Infants in Heaven in the work on "Heaven and Hell," it is recorded: "Infants are of various dispositions, some being of the same disposition as the spiritual angels, and some of the same disposition as the celestial angels" (n. 333). If so, they would be born into the world similarly distinguished. Thus the capabilities of a distinctly spiritual or celestial state are conceded.

Further, under the Church of Pergamos, or those in the Christian world who "place the all of the Church in good works, and nothing in the truths of doctrine," and who are invited to the New Church, it is said in "Apocalypse Revealed," that by repentance and overcoming, the promise made to this Church, "To him that overcometh will I give to eat of the hidden manna" (Rev. ii, 17), implies that such will have "hidden wisdom, such as they have who are in the third (or celestial) Heaven" (n. 120). And it is affirmed: "These are understood by those who have the law written in their hearts, of whom it is said in Jeremiah: 'I will put my law in their inward parts, and write it in their hearts; and they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me'" (n. 121).

Truths united to good are not with them inscribed in the memory, but on the life; and what is inscribed on the life only, and not on the memory, does not appear to anyone, not even to themselves, except from this, that they perceive whether a thing is true, and what the truth is, when they hear or read; for the interiors of their

minds are open even unto the Lord. . . . They will become angels of the third Heaven, if they read the Word, draw from it truths of doctrine, and approach the Lord. (*Ibid.*, n. 123.)

When Swedenborg began his work on the "Arcana," he said that scarcely any one at that day became celestial, and that but few only approached that state (n. 13). Still as shown, the New Church supplies elements which open out this privilege. Not that the celestial state of the New Church will be infantile, like that of the Most Ancient Church. Rather it will be mature, covering a wider range, because rooted in the natural degree. It will be as fully perceptive as the former with respect to Divine and heavenly truths, but its perception will also reach out to natural truths, or to seeing how all things of nature are confirmatory of the Lord's wisdom, and testimonies of His great mercy.

To obtain this state we must progress by what is intermediate (see Arcana Cœlestia, n. 4585), availing ourselves of the help of every higher revealed truth as it appeals to us. We need not concern ourselves individually with anything beyond this. It is sufficient to give the Lord our confidence, for He knows our capabilities, and how far we are willing to be led in the regeneration by Him; and He will bring us to that state and service in His house of many mansions for which we are best fitted. It is sufficient to turn from evil and attend to the voice of the Lord as He directs us. It is sufficient to do His bidding, and leave the rest to Him Who knows the bent and tendency and very quality of our lives as resulting from our past heritage and our own disposal of present opportunities. He will lead us into a sphere of co-operation with Himself and with all who rejoice in His universal kingdom, where the part we there take will be attended with full efficiency and inmost joy.

"The *celestial* Kingdom is called the *priestly* kingdom of the Lord, and in the Word *His habitation;* and the *spiritual* Kingdom is called His *regal kingdom,* and in the Word *His throne*" (Heaven and Hell, n. 24). Love to the Lord which specially prevails in the celestial kingdom, is spoken

of as priestly, because it alone is holy, it alone can save; it is from His mercy, and ministers of all the bounties of His mercy to us; in it He abides with us. But charity towards the neighbor, based upon all the laws of truth that define it, is regal, since thus His government of mankind is effected. Truth is the Divine throne, whence judgment, though ever tempered with mercy, in relation to the characters of all, proceeds. For it is by the laws of truth that we order our ways, and meet with the ultimate decision of success or failure in them.

May we freely receive the influences of these two Kingdoms into our souls, to strengthen our affections and to rightly direct our thoughts, that we may have our lives brought continually into greater agreement with the Lord our Heavenly Father's Will, and be led by Him, in His time, to where we can best perform it!

G. Laurence Allbutt.

FULFILMENT AND RECONCILIATION.

By the Rev. Earl C. Hamilton.

IN these times of stress and strain, of confusion and perplexity, the words "fulfilment" and "reconciliation" bear the burden of our most anxious thoughts; they cover the field of both history and prophecy. The Word of God itself is but the story and fulfilment and prophecy through all the ages. We may well begin our paper with the texts:

> Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
>
> God hath given to us the ministry of reconciliation. . . . He is our peace who hath broken down the middle wall of partition. . . .
>
> There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all in all.

From these sayings, in part utterances of our Savior Himself, and in part taken from the New Testament epistles, we gather that in a true gospel the motives of fulfilment and reconciliation are constant.

When we conceive of the Gospel as fulfilling, we must needs think of that fulfilment as involving some denials. The Gospel denies certain of humanity's baser, more superficial tendencies, to the end that it may fulfill our deeper worthier selves. Hence there is rebuke of Scribe, Pharisee, even of certain popular desires that seem not altogether unworthy, and the fulfilment is specifically of the Law and the Prophets.

The Gospel, as presented to the world by our Savior, fulfilled in that it set forth, as it were, a vivid, full-tinted picture of what had been an outline; it gave rich inwardness

of content to what had been but formal; what had been, relatively speaking, vaguely general, became specific, tangible, concrete, in the manifested experience of the Lord.

By way of reconciliation the presence of the Savior in this world pointed the way to the removal of certain unreal issues, and the correction of certain false contrasts and antagonisms. His recorded deeds and words give no pretext for blurring necessary distinctions, yet afford a real bringing together of God and Man, and show that pure religion and normal life are not essentially antagonistic, but are meant to fit exactly, the one into the other.

On the historic progress of the early Christian faith we trace the workings of these two grand motives, fulfilment and reconciliation. We see the Gospel presented and received by the Jew as the fulfilment of Law and Prophecy,—by the Gentile as the fulfilment of things that for him are Law and Prophecy. We see, in a large and true sense, a transcending of racial and national boundaries, and of distinctions in the social order; yet not any obliteration or disruption of external boundaries of race or nation, nor any hurried rearrangement of distinctions in the general life of men. We see brought into the Gospel scheme matters hitherto deemed alien and antagonistic. In sympathy and imagination we take our place with Peter on the housetops in Joppa and hear the voice from Heaven declaring that what God hath cleansed is no more to be counted as common or unclean.

As regards the Gospel of the Lord's Second Coming we will merely touch upon what we regard as an impressive process of fulfilment and reconciling during the past century and a half. And any consideration of what has taken place in this recent past in the religious history of mankind must keep mainly in view the enlarging and intensifying of these very fulfillings and reconcilings, and their establishing in the living processes of the mightier day that is upon us.

As to reconciliation, we claim to see in the New-Church Gospel to the extent that it has been intelligently received

thus far, at least the most real promise known of the correction of certain wrongly-conceived distinctions, false antitheses, in fact the whole tendency to disjunctive thinking, with its logical accompaniment of disruptive action. Pre-eminently has the false antithesis found expression in most of the currently-accepted teaching regarding the Person of our Lord. His Deity has been conceived in such ways as to ignore the richness of His Humanity; His Humanity has been so thought of as to deem irrelevant a unique dwelling of Godhood within Him. Is it too much to say that the current teaching has, as it were, caged together two disjunctive conceptions, and set forth God and Man in the forced unity of an artificial scheme, whether as applied to the Person of the Lord or to the Godhead as a whole, conceived as Three Persons? But as correcting the false and artificial, and as fulfilling the desires of all who wish to see and experience in the Godhead an organic harmony, we are sure that there are teachings, which, rightly tested, have not failed, and, tested further, will not fail.

We recall, in the Writings, such reconciling statements as this: "The Universe is a coherent work from first things to last." How such a conception fits in with the rational strivings of great minds for a view of things that shall truly reconcile! In this connection we think of Henry Drummond's conception of one Law, operative in all realms; also Horace Bushnell's refusal to look upon nature and the supernatural as alien or disjoined, but "as together constituting the One System of God."

We regard the Word as fulfilled not only in the recognition that it must be the continuing norm of life, but also in the specified and particularized sacredness of certain Books of the Word, conveying to us the experiences of the Lord's redemptive identification with ourselves.

The Writings of our Seer afford us a conception of a future Christianity, which, embodying all things worthy to endure, shall yet be free from any hindering entanglements with past ecclesiastical issues and developments. Such a conception answers to the rightful desires and tendencies

voiced in this utterance of Robert F. Horton, one of the most distinguished and spiritually-minded among the Evangelical clergy of Great Britain: "What I plead for is not the vindication of Protestantism against Catholicism, but the vindication of Christianity against them both."

We take note of the deep-seated and right desires that men cherish for a religion compatible with the wholesome, normal experiences of life, which, indeed, shall utter itself in and function through these very experiences. As New-Churchmen we believe that in this connection rich fulfilments have been made,—and that richer fulfilments may be made. We appraise the need of mankind as the need for a religion which shall not be morbid in an ill-proportioned stressing of the dark facts and the stern requirements of life, and shall not be frivolous and superficial in its ignoring of reality.

But considering more specifically the exacting day that is at hand, who can doubt that we face the necessity of a Gospel which shall be supremely and comprehensively fulfilling and reconciling? A Gospel which would so function must appeal to motives that are sufficiently deep and inclusive. Today what motive is there that is recognized as comprehensively constituting the issue between life and death? What else can it be than the motive, the ideal of a civilization which shall be truly Christian in its conscious aims, its vital processes, its final effects? The mere mentioning of such an ideal may not give any particular impression of newness, may not arouse any thrill, may not seem to constitute a challenge for the enlistment of Gospel energies as never before. We do have a civilization; and as between the dilemma of calling it Christian or unchristian, we might find ourselves upon untenable ground in sweepingly and unconditionally characterizing it as unchristian. But at least there is nothing merely conventional or commonplace, and, we think, nothing extreme, in the assumption that our civilization is on trial; that, if the prevailing civilization is Christian in certain vital respects, it must make its calling and election sure. Hence it seems no exaggera-

tion to say that the question as to whether civilization is to press on toward establishment on a permanently Christian basis, or is to slip back toward paganism, is the largest, most inclusive, and the most throbbingly vital issue of today. We believe that in this day of mingled complacencies and disillusionments a great multitude whom no man can number, with strong courage and undimmed faith, are "looking for the city which hath the foundations, whose builder and maker is God." This, in present-day terms, we believe, augurs a civilization with a consciously Christian basis and background; and the attainment of that goal, or the recognition that we are definitely on the way, would constitute in this world's life a coming of the Lord, the Law and the Prophets to fulfill.

What is lacking to the carrying-out of so glorious a consummation? Ideals have not been lacking, nor have prophet-voices been lacking, to point in glowing phrase humanity's ideal future. But evidently there has been a term missing, an equation wanting, to make ideal strivings actual. What terms can be brought in, what new equations can be afforded, what new motives hitherto in operation can be established in the situation at hand? Inwardly we feel convinced that there is a Gospel which is capable of not only stating but of effecting a living answer to these questions. Yet, as New-Churchmen we recognize that it is not by writers of mere enthusiasm or zeal that we shall enter in through the gates into the city. Hymns of hate will not cause barriers to disappear, nor will hymns of praise cause to spring into being the enduring walls and battlements of the Eternal City. Just as Nehemiah went out and took an actual survey of Jerusalem, its environments, and its neighborhood, so must be the approach of all who would enact a constructive part today. Accordingly what accurate diagnosis can be made of humanity's actual need? What new appraisals can be made of our resources for meeting that need? Constructive explanations are asked for. What explanations can we give that thoughtful men shall recognize as going above and beyond

those hitherto given? Like all who would help the world in its present tragic need, and its strivings for a nobler future, we seek, not rhetorical and enthusiastic contacts with situations which ought to exist, but vital contacts with conditions that do exist.

Now the Gospel is always and everywhere a heavenly message. Conceived in other terms it ceases to be a Gospel in the supreme sense. If the Gospel would fulfill its function from now on, it must as a heavenly message utter itself in and through a World Order—the phrase being limited, for the present purpose, to the attitude of nations as nations to one another, and their recognition as nations that they are to live a collective life together. The Gospel, as a heavenly message, must utter itself in and through what we call the Social Order. As a heavenly message it must utter itself in and through distinctively educational processes. Always, as a basis and background to the whole field of life, the Gospel presupposes a theology, at once rational and vital, which shall not only state and describe, but actually convey the Living Divine into every phase and effort of life. A Gospel which thus functions will fulfill the Law and the Prophets for today, will fulfill the inclusive motive of a truly Christian civilization, and will reconcile in a living unity interests and desires which have been wrongly sundered.

In looking to the future, we are to stress, and rightfully stress, the collective ideal. Yet it is unnecessary to say that this should never be conceived as obliterating one iota either the rights or the strict accountabilities of the individual. In the religion and the civilization of the future, true individuality will be intensified and not blurred. There is an extreme individualism which may rightly be characterized as infernal. Yet, a collectivism conceived as resting upon the nothingness of the individual parts is itself nothing. A collectivism which cherishes the vivid consciousness of the individual, and seeks to inspire his unforced initiatives, is surely the only proper goal. Certain coercions are necessary, and may long be necessary, to restrain

evil. Yet an assurance to the individual that, in relating and subordinating his individuality to its grander co-operations and relationships, he is not losing or merging his life, but is finding his real manhood in the larger, inclusive scheme, carries with it the proper appeal.

What should be the spirit and method of our approach to the immediate needs of the world, involving, as we have seen, problems of the World Order, the Social Order, and the processes of Education,—involving at all times the question as to the kind of Gospel which can rightly permeate and control the vital experiences of civilization? Generally speaking, would it not seem that a conservative, rather than a blindly enthusiastic, approach, befits all who would be of real benefit today? By conservatism is not implied reaction, or non-progressiveness, nor any less of deep enthusiasms, nor any less intensity of conviction. By sane conservatism we mean not timidity, we mean not any less determination, but more determination to advance, and a more daring determination. By conservatism we mean such an approach as takes into consideration the nature of the forces to be met, and the kind of ground over which the advance must be made. It recognizes the value of moderate statement based upon ascertainable fact. It notes today's peculiar requirement of not only knowing, but entering sympathetically into, the actual state of mind and point of view of those whom we would impress. We need to take into consideration the widespread craving to be led, not in visionary, but truly constructive ways. Men have not lost the vision splendid; but is it not increasingly seen that the splendor of the vision must be made good through the tangible processes of common day, and that a telling appeal must be based upon what can be readily ascertained as fact?

In ways suited to any given condition of things, as wide and sympathetic a hearing as possible should be obtained from all those today who really see the need for constructive teachings and conceptions, and who are willing to entertain the possibility that one of the great master-minds of the

race has something to offer for the present exigency. A rightly enthusiastic, yet properly conservative approach might aim to show that Swedenborg does present teachings which bear directly upon the insistent problems of today. Beyond this it ought not to be difficult to point out how fulfilling such conceptions are of the sanest strivings and desires of today; what a sane philosophy of history is embodied in the Writings,—to be contrasted, on the one hand, with the frantic efforts of those who would fain seek refuge in the infallibilities and the immobilities of a strict *status quo,* and, on the other hand, with the attitude of all who hold as a dogma that disruption is a very law of progress.

As regards the World Order, this paper assumes the rightness of that position which deems necessary new, definite understandings as to the terms on which nations are to live together. Back of the question as to the proper machinery for making such terms and understandings effective lies the question as to what, after all, nations *are,* properly and essentially, as related to one another. There is the widespread conviction that nations are, essentially and potentially, brethren and neighbors; and that, being such, they should dwell together in a definitely recognized and properly guaranteed world order. The parallel drawn by writers and speakers between the individual and the nation, or between the individual and the world-order, may easily give to some the impression of a fanciful, rhetorical, enthusiastic analogy. The reader or hearer may admire it as an apt figure of speech, yet not be committed to it as an essential truth. Therefore the calm, unexcited statements of Swedenborg should be regarded as carrying an intrinsic, sober impressiveness peculiarly their own. For example, in the "Doctrine of Charity," IV, we have assertions which manifestly are not poetry or rhetoric, however aptly they may lend themselves to such treatment. They are what purport to be sober statements of fact, including statements to the effect that one's country, consisting of many societies, is the neighbor, and is to be considered as a composite

man. Likewise the human race, man in the widest sense, is neighbor, and is composed of great societies, each of which is a composite man. Each country, then, being regarded as a composite man, and the human race regarded as neighbor, it seems an unavoidable conclusion that on any inhabited planet there is a world order, in which it would appear the proper, essential relation of country with country is that of neighbor in a world community of nations; and that, if not actually, every nation should be regarded as potentially the neighbor of all. Swedenborg does not legislate or prescribe as to the form in which this essentially neighborly relationship should be embodied. But it would seem only reasonable that today's enthusiasm for an efficient League of Nations (not a new idea by any means) and Swedenborg's discernment of the essentials of international relationship, answer the one to the other. In the magnificent pages of the "Doctrine of Charity," Swedenborg does not merely sentimentalize. He emphasizes specifically the peculiarly close tie that should bind any true man to the land of his birth, and voices wholesome warnings against any individual building up the interests of some other country in preference to the true interests of his own. But the question today is not as to where one's allegiance should lie, as between two different countries. Rather is it the question as to the proper place of nationalistic patriotism in that larger order of things emerging today. The conclusion seems unavoidable, not that nationalistic patriotism should be obliterated or one whit diminished, but that in relation to a larger order, a more inclusive good, we should be ready to properly subordinate nationalistic aims and ideals. Bearing in mind that any use of significant terms today needs careful definition, to the end that no sinister meaning may be involved, need we hesitate to hold as a principle that in terms of relative value, the international order is primary, and that nationalism is secondary? Need we hesitate to believe that the loved ideals rooted in a nation's past, the cherished integrities of its present, the promised nobilities of its future, will derive a hundred-

fold significance in the adjustments called for in the working-out of a principle that is not new, but a necessary phase of an old commandment had from the beginning?

In what we call the Social Order there are involved all the normal activities, pursuits, occupations and institutions. There is presupposed some right, orderly form of government, at once to express and to preside over this Social Order. In Swedenborg's observations on the Social Order, we believe that little is offered of legislation and prescription, as to the precise form of government, or the precise arrangement and relation of external function within the Social Order. The harmony of his announced principles with certain forms can, of course, be readily seen. And we believe that just as little is offered of cast-iron predictings as regards certain features of future development.

We note briefly but two things found in Swedenborg's treatment of the Social Order. First there is his clear, discriminating statement as to the relation of the general good to the goods of use which individuals perform. Second, there is the ideal, yet practical, characterization, voiced with almost monotonous iteration, as applied to any given officer or member of Society: "If he looks to the Lord, and shuns evils as sins, and sincerely, justly and faithfully performs the work of his office, . . . he becomes charity in form." Here is reconciliation indeed, a most matchless statement of the essential oneness of religion and life, established in the individual and reaching out through him in an organic relation to the larger, social order. It is ideal, in that so far it has not been realized. It is practical, in that it pictures the very condition to which, in the judgment of most practical men today, society must attain, if it would endure. It is not a static fulfilment, but a living fulfilment. It does not descend upon us ready-made. It announces itself as a goal toward which it is richly desirable, urgently necessary, and grandly possible for us to work. Fired with such an ideal, and assured of its essential practicalness, true manhood will ask for no guarantee against disturbance, peril, or temporary defeat. The ever-present conviction

must be that whatever comes in pressing toward such a consummation must and will work out for the best.

In what we may call the Educational Order, not rigidly distinct from what we have sought to touch upon, but ever-pervasive for good or ill, leaders recognize that the schools are still struggling with the age-long problem of the reconciliation of society and the individual. Some of them, at least, recognize that the place of religion in the vital processes of education is, as yet, an unsolved problem, not really settled by the prevailing acquiescence in leaving religious instruction out of the school curriculum. As Dr. Paul Monroe (p. 750 of his "History of Education") has put it, "One most important phase of education [that is, religious instruction] is [thus] left to the Church and the Home, neither of which is doing much to meet the demand." The New Church should be of real assistance in these conscious needs and confessed lackings of the educational world of today.

All this attempted appraisal has been solely for the purpose of restressing in terms of today what must be self-evident to all, the need of Gospel connections with actual conditions and recognized interests. Where can we turn that we do not see and hear expressed recognitions that there must be safeguards for civilization hitherto inoperative, and that these can be none other than essentially Christian safeguards. Aside from such recognitions, in which we are but few among many, and aside from the fervency of the desires expressed, the crucial questions are these: What spirit, what approach, what statement of the Gospel will actually appeal? What Gospel conception will actually penetrate, permeate, heal and energize the living functions of mankind? As New-Churchmen we cannot but humbly believe that we have some rather special facilities for answering such questions in a helpful way.

For one thing, ought we not to see very vividly, in the light of our teachings, the possibility of making religion a thing of identification rather than cold, censorious detachment? We should pray and strive for that capacity of en-

tering sympathetically into the interests, the conditions, the states of mind of others. To be specific—the matchless Gospel that is ours should commend itself with an irresistible appeal, if its influence upon those who hold it is seen to work out in unmistakable sympathy with intelligent strivings and struggles toward conditions that make for health, hope, cheerfulness, greater zest and usefulness in work. It is, conversely, a Gospel that should inspire flaming, consuming indignation against any who wilfully stand in the way of such consummations. Where, indeed, are we taught more plainly than in the Writings of the New Jerusalem that acquiescence in conditions that conduce to illness, impose fears, or create mental depressions, is an attitude which acts as a bar to the spiritual developments of mankind?

And this sympathetic, incarnating spirit has a real application to theology, though its relevancy may not be particularly manifest just now. For taking the most inclusive view, it seems a real question as to how far, after all, the Christian world will show itself willing to be separated from the old creedal structures, with whatever of historic continuity is embodied in them. We bear in mind Swedenborg's explicit commendation of the Apostle's Creed as teaching nothing subversive of the Godhead. We remember his detailed treatment of the Athanasian Creed, and certain explicit statements to the effect that even the Athanasian Creed may be regarded as habitable, if it is interpreted to teach a Trinity of Person, not of Persons. Situations may conceivably develop, in which such statements and settings forth of the New-Church position may be of more relevancy and of more telling appeal than now appears.

Much that we have attempted to say can be summed up in the statement that as New-Churchmen our distinctiveness of approach lies in an opportunity to make tellingly and gloriously specific certain truths which are widely realized in somewhat general ways. For us the final and determining question is this: Believing ourselves to have

some knowledge of the specific Gospel of the Second Coming, can we set it forth in such terms that devout men, of every type, tendency, capacity and occupation under Heaven shall realize with gladness that the Lord has come to His Temple, never more to depart? We cherish a conception and an approach to the Word, by virtue of which it becomes more than a Book, in deed and in truth a living, effectual process. Through the finalities and the fixities of the merely written, we believe we may be cognizant of the impact, the stir, the penetration of living forces within us. We consider that there need be no guesswork as to what these living forces are. To us the Word is the Living Way along which the Lord advances into our lives, and all His holy angels with Him. So the Word is at once our redeemed experience of Him, and His Redemptive awareness of us: "Immanuel, God-with-us," forever. For all who really have it, this is the crown of knowledge and experience. Being such, it is indeed the Second Coming of the Lord.

In the light of the knowledge we have, it is ours to be so guided and used that the knowledge of a few shall become the living experience of all.

EARL C. HAMILTON.

SOME SUGGESTIONS REGARDING A NEW-CHURCH SOCIAL PHILOSOPHY.

By John R. Swanton, Ph.D.

IT is evident that social liberty and well-being are cumulative; i. e., cumulative from the period of the Incarnation, and particularly so from that of the Last Judgment. The development of liberty in our own country, taking its rise but a few years after the Last Judgment, is in itself a very good index of the increasing enlightenment. Thus George Washington ushers in, and in a way embodies, a mere national, territorial liberty, important enough in itself but by no means as fundamental as the idea of liberty associated with the life and work of Jefferson, a life and work which made America stand for something really unique in the liberating process. In Lincoln we have a further step, the overthrow of the theory that human liberty may be limited by ethnologic considerations. The mistake we are now making is in supposing that the liberating process has been in any way completed. In fact the problem now assumes another phase. Liberty of the person has been theoretically secured; economic liberty has not. Domination of the individual's action, curtailment of his freedom, is now sought by *economic* pressure; and in many respects this is a much more nefarious, certainly a much more subtle, form of slavery than chattel slavery ever was. In this case the chief offenders are Northern rather than Southern, but they are by no means localized. The gist of the matter is this: that whereas the functions of society should be performed by a free exchange of uses, a free trade of uses, the responsibility for them is now assumed by a set of contractors whose prime object is not the performance of uses, but the piling up of money. The smooth talk which we hear on

all hands of the necessity for appealing to "individual incentive and initiative" is nothing but a cloak to cover the grossly mammonistic character of our social organization. And I regret to say that ministers of the gospel themselves argue that the work of the world must be conducted on such a basis. It is true that Swedenborg speaks of the selfish motive as one serving to induce selfish men to perform useful services; but does he anywhere say that human society must be dominated and controlled by such men? I rather believe that such motives serve to keep certain individuals at work who otherwise would perform no useful service whatever; but I believe that to assume that industry must be dominated by such men is frankly to abandon society to mammon at least six days out of the week, and really means a scuttling of the bark of human society, a thing disgraceful to all members of the Church who consent to it.

In my judgment too many of our leaders of thought satisfy themselves by saying, "Good and bad are shared in about equal proportions by capital and labor; therefore our duty is to urge the reform of the individual." Of course it is the duty of the man of the Church to urge the reform of the individual; but if we stop here, I believe we commit a ghastly blunder. The point is this: *There are institutions which are bad and others which are good as institutions.* Let me ask these questions: Is not polygamy bad *as an institution?* Not as an individual sin, but as an institution such as we find it in Mohammedan states, or as it formerly existed in Utah? Is not polytheism bad *as an institution?* Is not slavery bad *as an institution?* I believe so; and just so I cannot avoid the conviction that the institution we call capitalism (I am not speaking as a socialist, but in the broad economic sense) is an institutional evil. Why? Because food, clothing, shelter, and the other necessities of life are properly given to each individual in society in return for some personal service rendered by him, while capitalism is based on the assumed justice of bestowing these things in satisfaction of a purely conventional title to "ownership." In essence it is not the individual but the money of the

individual that is rewarded, and with absolutely no regard to the personal service of the beneficiary. In all this we have to remember that the recognition of an institution as evil, and the guilt of the individuals who happen to be beneficiaries of it, must be clearly kept apart. We must also imitate Lincoln in distinguishing the recognition of an institution as evil from an immediate attempt to expunge it. Ingrained institutions can not be abolished the moment after certain individuals recognize their true nature; but, as Lincoln insisted, their inherent evil *must be clearly recognized.*

I wish also to deny the contention of those who maintain that industries cannot be established unless hope of monetary reward is extended to those who contribute to them. Over and above my own necessary expenses I have a small sum available for incidental investments. By a certain set of men I am urged to invest this in certain "securities" on the promise of monetary return of anywhere from four to forty per cent; by another set of men I am urged to support churches, philanthropies, movements for human betterment, journals supporting unpopular causes, and so on. My decision is to support these latter; and there are thousands more like me. Now, does any one suppose that these thousands who thus contribute regularly and to the limit of their abilities in pursuit of an abstract good would not just as cheerfully contribute to erect factories, build railroads, or encourage inventions, if they felt that the well-being of humanity depended upon it? Therefore, the argument that industry would be paralyzed if deprived of the selfish motive falls to the ground. Think this over deeply, and I believe you will perceive that the real trouble is that our voluntary contributions are called forth to *furnish hospital service for an industry founded on selfish principles* which would be largely unnecessary *if those voluntary contributions were used in the conduct of industry itself in accordance with unselfish principles.* It is not that this is impossible, but that we have not the faith to do it.

However, good as our Church people are, they are so

thoroughly enmeshed in the present industrial system that they would either not understand such a proposed change in industry or else take personal offense at the suggestion of it. Our little body is acting as the custodian of the great doctrines of the New Age; but we are custodians without, for the most part, clear perceptions of the value of the treasure which we are guarding.

God is a union of Love, Wisdom, and Power; and because man was created in His image, he too consists of love, wisdom, and power. But since all of these exist simultaneously in the third, Swedenborg frequently says that man is a form of use, or is "use in form." It follows from this that the only human happiness, the only "joy of life," which is abiding for each, is the expression in act of that particular love and wisdom which he is; and his greatest unhappiness is the inhibition of that expression.

In the original state of integrity into which man was created there was no restraint whatever upon him, because his sole desire was to do what was good; and those who have attained, or re-attained, this state do not require any for the selfsame reason. Were society composed solely of persons of this character, there would be no social problem; because all would volunteer their services at every moment for the good of each, and each for the good of all. But that pristine integrity having been destroyed, social groups upon earth have another class to deal with, the class which seeks to subordinate its activities, not to social, but to selfish, ends. Because of this class there is a social problem.

Before we proceed further, however, a clear distinction must be made between evil men and social evils. Men are evil because they have abused the freedom of choice into which they were born. Social evils exist because evil individuals exist; but they affect good and bad alike. Contagious diseases exist because there are evil individuals; but they attack the good as well as the bad. Hereditary weakness exists because there are evil individuals; yet both good and bad suffer. False religious beliefs—polytheism, the vicarious atonement, predestination, infant damnation—

exist, or have existed, because there are evil individuals; but good and bad alike belong to organizations which profess allegiance to them. Pernicious social institutions such as feudalism, serfdom, and slavery exist, or have existed, because of evil individuals; yet good and bad are, or have been, inextricably entangled in them. Indeed, the good are sometimes defenders of the bad institution, and the evil its assailants. These facts should teach us that the duties of the man of the church are not merely to his neighbors as individuals, but demand action from him with reference to the institutions, customs, and laws with which he is surrounded. He should examine these in the light of his religious professions, endorse and cooperate with the ones which he finds to agree therewith, and reject and seek to destroy those which do not agree with them.

The restraints imposed upon evil men do not arise from a desire on the part of the Divine Being to punish them for disagreeing with Him, but are because their pleasure is in disturbing the freedom of others, and that pleasure must be curtailed in order that others may be free. Yet so carefully and quietly is this done in our present world that it seems almost as though there were no curtailment; indeed as though evil were allowed to flourish unchecked, and the good were forgotten. The perfect care exercised by Divine Providence in guarding human liberty is explained at length by Swedenborg, and I need but mention it. It is all summed up, however, in the conclusion of the following verses from Matthew: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; *for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*"

This gives us the basal principle of all properly motivated government: freedom of speech and of action to the absolute limit consistent with the rights of others; allegiance to government made optional on the part of the governed, but sought for with the most painstaking patience and tender-

ness, and final submission of an external character compelled only in the last instance, and then merely to protect others and guard the offender himself from self-destruction.

The same principle must be applied in industry. Industry embraces the various methods by which the work of the world is done. It is the collective expression of the uses of which individual men and women are forms, and should consist of the voluntary labor of the good, and the forced labor of the evil. In other words the work of the world should be performed by volunteers; and conscription should be resorted to only when appeals to the nobler instincts have failed. But in our modern world the exact opposite prevails. Compulsion, direct or indirect, is assumed as necessary in order to keep the mass of workers in the industrial machine at their tasks; and this is supplemented mainly by greed of possession and desire for personal distinction. The volunteering of services or of property is looked for only in emergencies such as war or an unexpected catastrophe, or in a few special lines, as when money is raised for church purposes or welfare work. And right here is where we New-Churchmen have entirely failed to grasp the complete content of the doctrine of charity. This doctrine teaches us that true charity consists, not in those exceptional acts to which the term is usually applied, but in the faithful performance of one's peculiar office, *i. e.,* his use. When we come to interpret this in social terms, it will be found to mean that the work of the world must be volunteered. The essential duties of the true Christian are not to be crowded into a brief period "after hours"; he is to make the very industrial process itself a free-will offering.

Utterly different are the conditions which we now find about us. Instead of a society composed of units engaged in the mutual free exchange of services, we have services performed through the medium of contractors who in effect engage to provide utilities at as high prices as possible, and sublet the actual labor at as low prices as possible. The performance of uses is debased at its very inception to the level of a speculation or a gamble; and as its success be-

comes assured, and the element of risk is progressively reduced, it later settles into a tax-levy upon society by virtue, not of immediate service, but of hereditary succession,—a claim different in no essential particular from that used to bolster up the passing monarchical systems of Europe. For the few risk-takers and investors the interest is in the game itself and the possible profits of the venture; for the mass of employees it is a mere means of livelihood on the best terms that may be secured. To neither is the good of the consumer, *i. e.*, the neighbor, the prime motive, and it is not expected to be. By common consent the employer "risks his money" in order to make as much more money as possible; and his employee produces goods "for him" without considering their quality, their ultimate destination, or (the central fact) whether they are a form of use to the neighbor.

The question of capital versus labor is usually obscured, even in the eyes of those immediately concerned, by a false classification of the opposing forces. It is generally regarded as a struggle between management on one side and labor on the other, thus between two different forms of labor; but potentially and strictly the line is not drawn here, for properly the management is just as much "labor" as are the services of the ordinary wage-earner. The real "capital" is represented by the owners or investors as such; and if some of these also perform necessary functions connected with the corporation, it is because they are at the same time "capitalists" and "laborers," thus representing both sides of the equation in their own persons. So interpreted, however, the struggle between capital and labor is actually between two wholly different entities,—labor and ownership, or labor and investment; and therein are concerned two different ways of making a living, first by selling one's mental or manual labor, and second by renting the use of one's property.

If we examine the subject of rentals in its broad aspect we shall find that they are derived from two principal sources: first, natural resources, and second, instruments by means of which other services may be rendered. In the first category are included rentals derived from land and

from the mineral, oil, timber, and other potential values in or on it, by virtue of titles to ownership; in the second, rentals derived from railroads, steamships, telegraph and telephone lines, and other means of communication, and from factories, etc., by virtue of shares of stock, investments represented by bonds, and to forth.

Single-taxers have long been calling attention to the injustice of allowing owners of natural resources to enjoy the benefit of value created by others; and therefore owners of the second class, where risks have actually been taken, appear to stand in a much better light. Yet in fact the difference is not as great as is commonly supposed. We feel that it is, because we persist in thinking of the risks assumed by the founders of an industry as perpetual virtues.

When a railroad or factory is to be constructed it is necessary to raise and expend a considerable sum of money immediately, before any return is possible. Certain individuals are willing to advance the money, and it becomes the capital of the concern, titles to which in the shape of stock are held by the original investors. The enterprise is confessedly a venture. It may succeed and become very profitable; but it may fail and carry down the entire investment with it. Under such circumstances, and in case of success, few will question the justice of allowing a considerable return to those who have taken the risk; nor will they be disposed to object to the enjoyment of such a return during the remainder of the lives of these "entrepreneurs" and investors, provided that the enterprise has been conducted in other respects with due regard to the rights of all parties concerned.

By the time the first owners of the undertaking we have been considering have passed away, however, conditions have frequently entirely changed. Those men assumed a risk, sometimes a very heavy one; and usually they were also active workers, high-class laborers, in the firm itself. But the second generation need have no other connection with the concern than the certificates of ownership which they hold; they have taken no chances; yet through the acci-

dent of birth they find themselves possessed of papers entitling them in effect to levy an indefinitely extended tax on society for the enjoyment of some product now perhaps become a practical necessity. And if the utility passes out of their hands, it will probably be taken up by men who acquire it primarily "as an investment," *i. e.,* with the object of obtaining as large a return upon their outlay as possible. It will therefore be their object to keep down the labor costs and the cost of raw materials, and to multiply against it purely financial claims which they themselves are able to control. The utilitarian functions of the concern are constantly subordinated to its income-yielding possibilities. Returns to labor (using this term in its most comprehensive sense, which means rewards for human exertion) are secondary; returns to capital (which means the rental of inanimate property) are primary.

It has thus come about that there exists a huge volume of titles to ownership, direct or indirect, the holders of which receive returns from industry without regard to their contributions to industry on its labor side; and while some of the titles are for small amounts, thus merely supplementing the receipts of labor, and while other titles furnish well-merited pensions for individuals who have performed their full share in the work of the world, the greater portion is in the hands of an untitled monied "upper class," who get their living by owning and manipulating this body of securities. Although without political recognition, they resemble the moribund nobility of Europe in all essentials.

And beyond this, there is at the present time a dangerous tendency to shape legislative acts and the decrees of courts as if the capital invested in an undertaking were the thing of real importance. Matters have reached the point where returns on capital, which were originally justified by the assumption of a risk, are not only established as a right, risk or no risk, but guaranteed out of the public purse.

As in the case of so many other institutions, capitalism has gone wrong by making that which was originally intended as a means to an end, an end in itself. Once con-

tributed to enable a utility to come into existence, capital has been elevated to the supreme position; and not only the comfort and welfare of the employee, but also that of the public which the utility is supposed to serve, is sacrificed in the interest of "returns" upon it, returns which may very well have restored the investment eighty times over, and may now be flowing into the pockets of men who have never contributed in the smallest degree to the success of the enterprise. This profit side of industry has become so important that it gives support to huge investment enterprises, some of them international in character; it has its corps of expert lawyers, its representatives in legislative bodies and in courts of law, its scholastic pensioners and apologists, and its thousands of different media of publicity. In the same manner it gives a decisive tone to most of our great modern governments. On account of it war is made or averted, ministries rise or fall, agreements are entered into or violated. It is the specific embodiment of the mammon of our own day, just as the predatory imperialism of Rome was the specific embodiment of the mammon of the time of Christ.

Nevertheless it would be a mistake to suppose that this institution is something imposed by one scheming class upon another innocent one. It exists because of the active will of a minority and the passive willingness of the majority of human beings, every one of which majority suffers on account of it. It exists by the active will (a) of the interested capitalist, (b) of the man of the middle classes who figures that he can make more as the servant of the few than as the servant of the many, and (c) of the laborer who aspires to become a capitalist himself. And it exists by the willingness of thousands and thousands of people who accept things as they find them, and lack the imagination, the energy, or the character to attempt a change, however much they may realize that a change is needed. Even some of those who profess violent opposition do not really desire to alter the economic system itself, but only to change its personnel, opposition being for them only another way of working their way up into it.

The keystone of the capitalist system is the unwillingness of the great body of human beings to assume responsibilities, and the assumption of these responsibilities for them by a class of professional risk-takers. As soon as labor (again using this term in its broadest sense) decides to assume its own risks, capitalism will come to an end. This may be done in a number of different ways. One of these is government ownership, which is particularly applicable in connection with means of transportation and communication, and plants for the production of light, heat, and power, on which a community has as a unit become practically dependent. The main objection to this solution is the fact that communities frequently shirk their political responsibilities, just as they do their industrial ones. Government ownership is usually a success in proportion to the interest of the people in their government. A second method is what has been called guild socialism,—the assumption of responsibility by workers in the individual plants and industries. Experiments in this line have been and are being undertaken with varying success, yet apparently in increasing numbers. Thirdly, responsibility may be assumed by bodies of consumers organized as in the Rochdale cooperatives. This has the advantage of having been tried out on a large scale and with a great measure of success, sometimes in direct competition with the capitalist system. These systems all agree, however, in removing the control of industry from a special class of underwriters, and making it a function of all of those directly concerned in it either from the point of view of the producer or from that of the consumer. Economically they have the advantage, even if only theoretic as yet, of distributing all benefits to labor. Politically they have the advantage of encouraging self-expression and self-government, essential elements in a democracy.

The one thing which these movements need to make them successful, the thing which is in fact making them slowly succeed, is religion,—religion in the New-Church understanding of the term. Assumption of collective responsi-

bility, upon which the success of the whole democratic movement in industry hinges, demands the devotion of great numbers of individuals in whom the enthusiasm for justice and widespread well-being has superseded the lust of personal acquirement. It is worth noting that the most successful cooperative settlements have been those established by religious sects, those in which the religious motive has predominated. Application of the religious motive throughout the entire social body without any withdrawal into a separate community life may, however, produce results even more far-reaching. Swedenborg's enunciation, to which allusion has already been made, that "charity itself is to act justly and faithfully in the office, business, and work in which a man is, and with those with whom he has anything to do," is so well known among us as to be almost trite; yet we have not grasped all of the implications in this teaching, for he also says, "charity may be defined as doing good to the neighbor daily and continually, not only to the neighbor individually, but also to the neighbor collectively." In the present instance this means, as I would interpret it, that the individual must make it a religious duty to unite with other members of his particular class of producers in order to see that justice is done both to themselves and to those who need the services they are capable of rendering, or the commodities it is their function to produce; and he must make it a religious duty to unite with his fellow consumers not merely to protect their rights, but to help guard the rights of those who produce for them.

If associations of this kind were backed by a true religious motive, they would shortly put an end to the age of capitalistic competition, exploitation, and oppression in which we live, and inaugurate an era of cooperation and brotherly association such as the early Christians felt instinctively drawn to attempt, and toward which their successors have struggled long and painfully. As the first Christian dispensation declined, the efforts to actuate this ideal became weaker and weaker, and a paralysis crept over the life of the Church which ultimately expressed itself in

the atrocious doctrine of faith alone. We are apt to think of this as a dogma which is out of date and no longer of practical significance; but Swedenborg perceived its countless ramifications much more clearly than we do. He was given to see that it had divorced genuine religion from life so utterly that the political, social, economic, and theological fabric of our so-called civilization was rotted through and through, and to such an extent that he even despaired of its regeneration. If this is to be accomplished at all, it must be by the fearless application of New-Church principles to the very economic bases of society; by a conversion of the associations of individuals which perform the necessary work of the world to absolute conformity with those principles; by the carrying out, in senses of which we have not yet dreamed, of the fundamental teaching that "all religion has relation to life."

JOHN R. SWANTON.

THE REV. JAMES HYDE, F.R.S.L.; HIS LITERARY LIFE AND LABORS.

By the Late Mr. Charles Higham.*

THE obituary notices of the Rev. James Hyde which appeared in the journals of the New Church in England immediately after his departure into the spiritual world on August 28th, 1910, cannot be considered as adequate permanent records of his life-work. The longest of those notices was that which may be read upon pages 388 to 391 of *The New-Church Quarterly* for October, 1910, and it will serve as an outline-sketch for the more completely finished—but still defective—word-picture now to be attempted.

James† Hyde was born on April 17th, 1861, a scion of the house which had in the seventeenth century produced a notable historian and statesman in the person of Edward

* Some years ago, when the writer of the present biographical sketch of the Rev. James Hyde, F.R.S.L., the late Mr. Charles Higham, collaborated with Mr. Alfred H. Stroh in editing for the press the large collection of bibliographical notes by the compiler of "A Bibliography of the Works of Emanuel Swedenborg, original and translated" (Swedenborg Society, London, 1906), those gentlemen agreed with the late Mr. J. Howard Spalding to produce a combined biographical article covering the great bibliographer's literary career in some detail. Mr. Higham's part in fulfilling that agreement, as sent to Mr. Stroh for the latter's additions, is here presented. Now that both Mr. Spalding (deceased Nov. 20, 1916) and Mr. Higham (deceased Feb. 16, 1920) have passed on, Mr. Stroh has wished this paper to appear in the pages of the New-Church Review without modification as its author left it.

† He was encumbered at his baptism with the three Christian names James John George, but his own usual practice justifies the limited style adopted in the present article.

Hyde, Earl of Clarendon (1608-1674). This relationship, doubtless, suggested the compilation by his nineteenth-century descendant of an elaborate family history, the materials for which, in the shape of numberless separate slips, each bearing a scrap of information and reference, remain to this day an unfinished task. It constitutes, however, an object of interest to the student of Mr. Hyde's biography, witnessing as it does to the fact that in his earliest literary effort he adopted the careful methods which characterized all his later work.

Determining to qualify himself for the ministry of the Congregational Church, he became a student at Hackney College, Hampstead Road, London, the President of which at that time was the Rev. Alfred Cave, D.D. The young candidate also attended at University College, London, among other engagements, lectures by Prof. G. Croom Robertson, and made notes which remain. Having completed these requisite studies, acquiring meanwhile several Certificates of Honor, the Rev. James Hyde was called to the charge of a congregation at Long Sutton in Lincolnshire, his first sermon there being preached on Sunday, August 3rd, 1890. Records of this discourse and its successors in the "Old Church," 136 in number, in full or in outline, each furnished with memoranda of Scripture Lessons, hymns and places of preaching at Long Sutton and its vicinity, were duly preserved. All were, moreover, registered in a book arranged for the purpose. In the same book are similarly registered 587 (out of a total of 652) of his New-Church sermons, the manuscripts of which, neatly arranged in boxes, are still extant. They are accompanied by a copy of the Bible, in which the fact of the use of each text is noted. Commencing at the other end of the Register above mentioned is a tabular conspectus of the Rev. James Hyde's life as a preacher in the New Church, showing (1) the date, (2) the pulpit occupied, (3) the morning text and hymns, (4) the evening text and hymns. From this it appears that his first sermon in his new sphere was preached at Camden Road on January 24th, 1892 (but

a rumor persists that an unrecorded discourse was delivered at Argyle Square in 1891). He was thenceforward employed on each following Sunday, save one, until the commencement of his Heywood ministry on June 5th in the same year. He had occupied the pulpit there, "on trial," upon the Sundays, March 13th, 20th, 27th. Meanwhile he had preached at Camden Road, Argyle Square, Deptford, Dalston, Bromley, Cumberwell, Leeds, Kensington and Derby.

Returning for a moment to his literary work for the Congregational Church, the existence of biographical notes concerning Henry Barrow (1550?-1593), who has been recently described as a "Separatist," may be noted. Having been introduced to the doctrines of the New Church by Mr. James Tilson of Tydd Gote near Wisbeach,—a long-standing "Isolated Receiver" and father to the Rev. R. J. Tilson,—Mr. Hyde resigned his position at Long Sutton, preaching his last sermon there on July 26th, 1891. Returning to London, he was adopted as a student of the New-Church Educational Institute, and thus came under the guidance of the Rev. R. L. Tafel, Ph.D., whose "mantle" as a biographer of Emanuel Swedenborg was, several years later, to descend upon the shoulders of the neophyte of 1891-2.

An editorial "leaderette" in *Morning Light* for June 4th, 1892, runs thus:

> The Rev. James Hyde, who lately left the Congregationalists to join our body, and who has been acting as supply, with much acceptance, in various pulpits in London and throughout the country, has received and accepted a call to the pastorate of the Heywood Society in succession to the Rev. R. Storry.

Mr. Hyde, as already noted, preached for the first time as the pastor of the Heywood Society on Whitsunday, June 5th, 1892, but his ministry there extended only over four months, within which period he was introduced to the lady who on April 8th, 1893, became his wife, who remained his faithful helpmeet throughout his remaining earthly life,

and who survives him. He represented Heywood, as a layman, at the Annual Session of the General Conference in 1892.

Mr. Hyde's second New-Church pastorate was at Derby, where he entered upon his duties on Sunday, October 16th, 1892. He represented the Derby Society, still as a layman, at the Sessions of the Conference in 1893, '4, '5. By Minute 109 of the Session of 1895 his ordination was authorized; and the rite was solemnized at Derby by one of his predecessors there, the Rev. John Presland, on September 25th, in the same year. A noteworthy event in the next following year was a debate between Mr. Hyde and Mr. Charles Watts, in the Temperance Hall, Derby, on March 16th and 17th, 1896, upon the subject, "The Christian Unity," which is reported at length in *Morning Light* (pp. 156 and 165). The first year of Mr. Hyde's Derby ministry also inaugurated his career as an author by the issue from a local press of a booklet, "Man: His Nature, Origin and Destiny"; and thenceforward he was a constant contributor to the literature of the New Church—chiefly by means of its weekly, monthly and quarterly journals, English and American. Some attempt is made, in these notes, to name the principal items of that literary output under a rough scheme of classification; but it will be understood by the reader that many shorter articles, reviews and letters remain unnoticed by the present compiler.

Accepting an invitation to become the minister of the oldest society of the New Church in Great Britain, that at Argyle Square, London, the Rev. James Hyde preached his first sermon from that pulpit in that capacity on Sunday, January 2d, 1898. His discourse appears in *Morning Light* for January 8th, one of a long series similarly preserved. In this year, 1898, appeared Mr. Hyde's largest original work, "An Exposition of the Prophecy of Joel," a highly appreciative review of which from the competent pen of the Rev. J. J. Thornton is to be found in *Morning Light* (1898, p. 502). The apparatus employed in the task of preparing

this volume, with other expository work which preceded and succeeded it, remains to excite the admiration—in some respects to cause the bewilderment—of those who have, since its devisor's departure, had an opportunity of examining it, and of striving to fathom its purpose: elaborate glossaries of words, Hebrew, Greek, Latin and English—separately or in combination—each occupying its own special piece of paper, the whole arranged in order, alphabetically or otherwise. Another series of such slips embodies the Four Gospels—or the greater part of them—verse by verse. Yet another series presents definitions of the meanings of selected terms drawn from the Writings of the New Church. Smaller collections of similar materials are entered in manuscript books or upon single folio sheets.

Some of the published results of these elaborate preparations for the exact, yet reverent, criticism of the Sacred Text have already been named herein. To them may be added articles, placed and named as follows: In *The New-Church Magazine*, "The Nature of the Lord's Body at Birth" (1895), "The Hebrew Sabbatic Letters" (1896), "Jericho" (1897), "The Division of the Commandments" and "Spoken by the Lord through the Prophet" (1899); in THE NEW-CHURCH REVIEW, two articles, respectively, on "Perception" and "Conscience" (1900), and one on "The Limitations of Revelation" (1904), the last-named being an Essay originally read before the Conference Committee of Ministers and Leaders. Among Mr. Hyde's contributions to *Morning Light* treating upon Scriptural and Doctrinal subjects may be mentioned "In the Heart of the Earth" (1896),—from which arose a discussion,—"The Critic's Bible" (1898), "Home Education" (1902, in three sections) and "The Veil of the Temple Rent" (1905). To the volume for 1899 he contributed a letter traversing at length an opinion expressed by the Rev. Theodore F. Wright, Ph.D., in THE NEW-CHURCH REVIEW.

Residence in the metropolis introduces New-Church

ministers to several spheres of work, beyond those immediately surrounding their own and other London congregations. The Rev. James Hyde soon partook of these privileges in connection with The Missionary and Tract Society, The New-Church Orphanage, The New-Church Evidence Society and The New-Church Women's League. Foremost among his engagements of this kind was, of course, his connection with the Swedenborg Society, to be hereinafter more fully considered. Meanwhile his work as a member of the Conference, to which preliminary reference has already been made, may be described with some detail.

Having attended the sessions of 1892-5 as a lay representative, the Rev. James Hyde was in 1896 recognized as a minister, and thenceforward signed the Roll *ex-officio*. Recognition of his college training certified his fitness to serve on the Sessional Committee upon the *Magazine*, an appointment which was repeated at each of his first ten annual attendances. In 1900 and 1901 he was appointed a member of the Sessional Committee upon the Minutes; and from 1902 to 1904 he was its Secretary. He served also upon several of the most important Committees annually appointed by the Conference to work throughout the following year. Thus, in the Minutes of 1898, his name first appears in the list of members of the Translation of the Word Committee; and in 1899 he is registered as Secretary and first Librarian of the Documents and Library Committee. In 1899 Mr. Hyde was placed upon the Committee entrusted with the task of preparing an Index to New-Church periodical literature, prior to 1881. The Report of that Committee presented to the Session of 1903 "recommends that a complete Bibliography of the collateral literature of the New-Church, published in Great Britain, be compiled and printed with as little delay as possible"; and continues, "The Rev. J. J. G. Hyde has accepted the invitation of your Committee to assume the duty of editor-in-chief, and he has already made some progress in the preparation of the work." A few weeks

after the close of the Conference Session, Mr. Hyde wrote in *Morning Light* (August 15th, 1903) a statement of the method of his proposed "New-Church Bibliography," and appealed for assistance in the work. It is a fortunate circumstance that his services as Conference Librarian and as New-Church Bibliographer will not prove to have been fruitless. His manuscript materials in each case have been preserved and supplemented by other hands, and will—it may be confidently predicted—upon some future day "see the light," to the great and permanent benefit of all students of New-Church history.

Other functions in which the Rev. James Hyde served the Conference—and the Church—may now be noted. Upon the transfer of the entire management of the New-Church College to the Conference in 1904, he was appointed a member of the Council, and at the same time Librarian. He had been, already, since 1902, a member of the Examining Board, and had, in March, 1898, delivered a course of college lectures on "Heredity," which were published in volume-form bearing the date of that year.

The Report of the Foreign and Colonial Missions Committee to the Conference in 1905 upon the proposed New-Church Temple in Stockholm states:

> A series of lantern-slides has been received from Sweden, illustrative of the site of the proposed church, and of the district in which it is situated. These, with other slides, presenting views of places of general interest in Stockholm, are being used as a basis for a lecture which the Committee have requested the Rev. J. Hyde to prepare for the purpose of bringing the scheme of the Swedish Congregation clearly before the Church. The Committee trust that every Society possessing the necessary facilities will borrow the slides and lecture, and in exhibiting them will appeal to its members on behalf of the scheme for the Swedenborg Memorial Church in Stockholm.

The major part of the societies have not yet adopted the Committee's suggestion. Meanwhile the funds requisite for the realization of the scheme have not yet been collected, the need for the building remains unabated, and a

fair copy of the lecture, furnished with "Directions to the lecturer" and "To the operator at the lantern" is available. Twenty-two of the accompanying slides are marked as the property of the Rev. James Hyde.

Closely akin to the bibliography of the New Church is its history and biography, in each of which departments of literature the Rev. James Hyde "made his mark." Deferring, still, mention of his work concerning Swedenborg, one needs but to remember—in support of this thesis—the article upon "The Muggletonians" in THE NEW-CHURCH REVIEW for 1900, wherein an old misconception of a supposed parallelism between the teachings of Lodowick Muggleton and those of Emanuel Swedenborg is exposed and disproved. Of similar historical interest are "Some Notes" respecting Robert Hindmarsh in *The New-Church Magazine* for 1905. An intention to supplement this article is manifested by the biographer's careful preservation of a number of the weekly journal *Notes and Queries* containing an article upon the Paramor family, whence Hindmarsh chose his wife and members of which are mentioned in John Wesley's will. In "Benedict Chastanier and the *Illuminati* of Avignon" covering 24 pages of THE NEW-CHURCH REVIEW for April, 1907, Mr. Hyde gives the fullest account extant of that early New-Church worthy. Another important contribution to the history of those early times is the same writer's twofold article "Robert Southey and the New Church" in *Morning Light,* followed by "The Society of *Illuminées* at Avignon." A fine personality of a century later is depicted by an obituary notice of Sir John Spurgin, K.C.B., C.S., signed by his pastor at Argyle Square and published in *Morning Light* at the end of 1903. In an earlier volume, 1898, he had entered a sprightly protest against a *Daily Mail* caricature of a service at Argyle Square. Another important historical and biographical article was that which appeared in *The New-Church Quarterly* for 1911, recovering and preserving a record of salient facts, all but lost and forgotten, in the life-story of John Parry, 1774-1848. Mr. Hyde's last publica-

tion was a booklet entitled "The Old Faith Re-stated," issued in 1907.

Mention has already been made of an early uncompleted historical work treating upon the ancestral Hyde family. In later life the same indefatigable compiler expended much time and energy upon collecting materials (*a*) for a history of London, and (*b*) for some kind of biographical treatment of Samuel Taylor Coleridge. The unprinted manuscript of a lecture upon "King Lear" has been presented to the Shakespeare Library gathered in the Central Free Library at Birmingham. A similar treatment of the poets, "John Keats" and "Thomas Gray" still remain in manuscript. Honored by the Royal Society of Literature with a Fellowship, the Rev. James Hyde prepared a learned essay for publication in the Transactions of that august body. But before the paper could be orally presented to the Society, its author had passed beyond the veil, and extracts from it were read by the Secretary at a meeting in October, 1910, when Lord Halsbury from the chair voiced the Society's regrets. The essay is entitled "The Under-Thought of the Elder Edda," and copies of it exist in the form of a separate pamphlet.

The Rev. James Hyde became a subscriber to the Swedenborg Society, a member of its Committee, also of its Advisory and Revision Board, and its Honorary Librarian in 1898. He presided over the Annual Meeting in 1899; and he was appointed Chairman of the Advisory and Revision Board in that and the following year. In the Report of the Committee for 1899 it is stated: "Mr. Hyde has kindly underaken the compilation of the Bibliography of the Writings of Swedenborg"; and in the corresponding Report for 1907 the completion of the work is chronicled. Meanwhile in each intervening year the progress of the scheme had been noted, and the various journeys involved in its pursuance mentioned. These included visits to Stockholm and Copenhagen in 1899, to America in 1900, to Stockholm, Upsala, Copenhagen and other places in 1901, to Rinköping and Stockholm in 1902, to Denmark

in 1903, and to Amsterdam, Leyden and other parts of Holland in 1904. An outcome of the second of these journeys was an interesting and amusing series of "Letters from America" which appeared in *Morning Light.* The merits of the *Bibliography* were, upon its appearance, fully recognized by its New-Church reviewers. Other, possibly less partial, critics have been equally eulogistic. Thus in *The Clique,* a privately-published organ of the second-hand book trade for March 21st, 1908, appeared a highly appreciative notice including these sentences:

> It is only when we glance through the pages of this book that we can really realize the stupendous intellect of the founder of the New Jerusalem Church and his influence in the world of letters. . . . It would be impossible to overpraise the author's bibliographical methods. Nothing could be more accurate, more available for reference, and at the same time more concise than the information given us. Mr. Hyde in a most interesting preface explains with clearness his aims and methods. He is the most conscientious bibliographer we remember to have met with.

The Report of the Committee for 1902 records the fact that the stock of Dr. R. L. Tafel's translation of Swedenborg's treatise upon "The Brain," Vols. I and II, had been acquired for the Society, and that the Rev. James Hyde had been appointed to "see through the press," Vol. III. To this end he made elaborate preparations—including a glossary of the German words used by the brain-specialists cited by Dr. Tafel, with the English equivalents adopted by him—but beyond making a fair copy of the section of the text prepared by his predecessor, Mr. Hyde left this task unfinished. His unused materials have, however, been placed in the hands of his successor, Prof. O. M. Ramström, Professor of Anatomy at the University of Upsala. The subject of Dr. R. L. Tafel's collection of "Documents Concerning Swedenborg" (3 vols., 1875-7) was introduced at the Annual Meeting in 1903, and the Committee was thereupon empowered to complete the work. At this time, if not earlier, began Mr. Hyde's practice of correcting and expanding a printed copy of the "Documents," and of provid-

ing additional materials of a kindred nature. This task also remains unfinished; but the matter having been acquired by the Society, and placed in the hands of Mr. Alfred H. Stroh, will, eventually—it may be confidently predicted—fulfil the use for which it was collected. In connection with these various literary labors for the Swedenborg Society, Mr. Hyde acquired adequate knowledge of the Scandinavian languages.

Reference has already been made herein to the Rev. James Hyde as a student of the teachings of Swedenborg and an expositor of them, as the compiler of the Swedenborg Bibliography, the corrector for the press of the "Brain," and the collector of "Documents." He was also a translator or reviser of the Writings, and was making extensive preparations for an adequate biography of the Swedish Seer. The materials last named have also been handed by the Society to Mr. Stroh, and with his description of the two series of papers this article will close.* Meanwhile it may be of advantage to the reader, if the writer transcribes from the "Swedenborg Bibliography" a note of the nine items there credited to the Rev. James Hyde as translator or editor: Nos. 3, *On Kolmodin's Marriage;* 249, *The Infinite;* 618, *Arcana,* Vol. I; 643, *Arcana,* Vol. II; 321, *Foundation Truths* (Nos. 3, 6, 7, 12); 3439, *Arcana,* Vol. IV; 3446, *Heaven and Hell.* In addition to these separate publications there are also noted in the "Bibliography," No. 1295, the Preface for the Russian *Heavenly Doctrine,* and 2960, the Latin text of a fragment upon the *Consummation of the Age* printed in *The New-Church Magazine,* Vol. XXII. Mr. Hyde also prepared a completely new Index to "Arcana Cœlestia," and verified in the most painstaking manner the references to works and authors in the Society's new edition (1913) of the "Principia," 2 vols.

Deferring yet a while longer Mr. Stroh's description of the Rev. James Hyde's "Literary Remains," extant in MS., there may be given here some details of his most notable

* See footnote at beginning of this article.

contributions to the periodical literature of the New Church concerning the bibliography and the biography of Swedenborg, arranged under the title and year of the Journal under consideration. In *The New-Church Magazine,* 1901, a very important article upon "Swedenborg's Bibles" occupies space in each of four monthly issues; and in 1905 "The Process of Swedenborg's Enlightenment" is discussed in a twofold article. In *Morning Light* for 1900 is a forcible presentation of "The Mission and Claims of Swedenborg"; and in 1901 a thoughtful consideration of the well-known inscription *"Hic Liber est Adventus Domini."** The same volume contains an illuminative statement concerning "Swedenborg's Bible Index," and an authoritative paper upon "Swedenborg's Manuscripts." Of a similar character are his contributions in 1902, replying, twice, to the Rev. Alfred Acton on the "Proposed Publication of Swedenborg's Scientific MSS" and treating of "Swedenborg's Earliest Writing." Mr. Hyde also took part in a correspondence upon "Details of Swedenborg's Life," printed in *Morning Light* for 1905 and 1906. *The New-Church Quarterly* for 1910 includes a 15-page article treating upon the "Lost Part of the *Spiritual Diary,*" for which its writer claims "we present the result of a search for the contents of the missing numbers of *The Spiritual Diary*—a search we believe to be more thorough than has hitherto been attempted." Mr. Hyde had already discussed the subject of "The Spiritual Diary, Nos. 1-148" in THE NEW-CHURCH REVIEW for 1907, and some further contributions to the matter, from his pen, are acknowledged (upon pp. 108-9) in an article upon the same subject in *The New-Church Magazine* for 1910. In *New-Church Life* for June, 1909, is a letter to the Editor "Of Bibliographical

* Contrary to their rule not to reprint matter from other magazines, the Editors have thought best to make an exception in this case, and to further honor the memory of Mr. Hyde in this issue of the REVIEW by reprinting this interesting study, never before seen by most of our readers. It will be found in the department of Biblical and Doctrinal Studies.

Interest," combating an assertion by Mr. Alfred H. Stroh concerning some annotations upon a copy of the original edition of "Arcana Cœlestia" in the Library of Harvard University.

Charles Higham.

EDITORIAL DEPARTMENT

THE CRISIS FOR THE *REVIEW*.

It is important for its readers and friends to know that the Review is facing a crisis. The increased cost of labor and materials since the War began doubled the expenses of publishing; and this, without a growing list of subscribers to offset it, involves a serious deficit. While the Review is not a profit-making enterprise, but rather, in part at least, a missionary agency, nevertheless good business principles and fair dealing between publishers and subscribers require that the cost should be met by those who are directly interested and benefitted. The Editors have for years willingly given their services for the same nominal compensation as in the past; and the subscription price has not been raised to meet the increased expenses. On the other hand, the publishers, in true missionary spirit and in loyalty to the cause which the Review represents, have been at all times ready to make up any deficit that has been incurred. Under these circumstances, the subscribers and friends of the Review have a responsibility which they are entitled to have brought to their attention; for it obviously lies with them, a privilege and a duty, to co-operate with the Editors and Publishers to make the Review what we would all like to see it, and what it is its aim and effort to be, "an organ of the best thought of the Church at large." The alternative, not to be contemplated without a grave sense of loss, is discontinuance.

We all appreciate that the Review has a distinct and important field of use. It is the medium of intellectual communication and co-operation of a considerable number of New-Church people throughout the entire Church; it is international in its range and in its purpose; it is hospitable to all

views that are characterized by New-Church interest, and are expressed in suitable language. We rejoice in contributions from foreign brethren; in this number two from Great Britain; in recent numbers one from France and one from the Island of Mauritius. We are fortunate also in having contributions from such scholars as Dr. Sutherland and Dr. Swanton. We hope for much expansion in both these directions: in the direction of foreign contributors; and in the direction of representative scientists and scholars. We wish to furnish the opportunity for all studious New-Churchmen to present the results of their studies. There are fields of interest which are of peculiar importance to New-Church people. Not to speak of theology and of philosophy in general, psychology—and specifically, spiritual psychology—and sociology are two branches of science which await distinctive New-Church treatment. Some of our recent contributors have directed attention to the pressing questions and the threatening conditions that are agitating the social body throughout the world. Dr. Swanton in particular has essayed in this issue to present the topic of a New-Church social philosophy. Perhaps we do not sufficiently realize that Swedenborg's doctrine of Love adequately developed would be at once a social philosophy and a systematic spiritual psychology. The need of the hour, and the need of the world, is a more thoroughgoing exposition of both the principles and the details of Swedenborg's doctrines. We have been too content with the mere restatement of these principles and details, but have not labored systematically and constructively at fundamental exposition and philosophical discussion. The REVIEW is in a position to promote such effort, and to bring together the best minds of the Church in co-operative and constructive literary, scientific and philosophical production. In so far as success in this direction is attained, the beneficent results would be diffused throughout the whole body of the Church, and would overflow into the community at large. The effect would be seen in the higher level of intelligence in our membership, and especially in all our teaching and preaching. This is an educational result of indispensable importance to the highest welfare and the great-

est usefulness of the Church. Within its field and opportunities, therefore, the REVIEW is an indispensable educational agency, and as such it claims the enthusiastic and abundant support of the entire Church.

There are two necessary and sufficient ways of giving the support needed: one is, adding to the number of subscribers; the other is, enlarging and improving the body of contributors. This is the work of friends who are willing to give time, labor and money. If every present subscriber would make a successful effort to get at least one more, and if every present contributor would do the same for more contributors, the REVIEW would be put at once in its rightful position.

LEWIS F. HITE.

SWEDENBORG AND DOUBLE PERSONALITY.

IN approaching the study of Swedenborg as the foremost exemplar and leader in the field of Psychic Phenomena, we should realize how completely his experience anticipated the results of recent investigation.

To justify the whole sweep of this remark would take more space than is at our present disposal; but there is one phase of the subject that has never been even casually presented.

Probably the most important and most illuminating result of modern psychological investigation is the doctrine of Multiple Personality. No one scientific theory has thrown so much light on the nature of our personal consciousness. The literature which has grown out of Psychical Research work, and still more perhaps out of the results of patient experiment and investigation in psychological laboratories, has made us familiar with many hitherto unobserved facts that nevertheless lie very near to the field of our ordinary attentive consciousness. This literature has also familiarized us with certain terms, such as "marginal," "subliminal," "subconscious," and others, which designate newly discovered realms, realms ordinarily referred to vaguely by the word "unconscious." The broad distinction here marked is that between the field of atten-

tion and the outlying areas (we use these space figures for convenience of description, but they should not be pressed very far). One of the most significant facts about these outlying areas is that they are more or less grouped and organized, and thus they preserve or assume a certain degree of separateness and independence. Professor James called these modes of conscious life "split off regions"; and he instanced such cases as automatic writing, planchette performances, *et al.*

In these regions we locate many of those abnormal or exceptional functions which appear in such phenomena as fits of abstraction, trance, dreams, hypnotism, clairvoyance, mind reading, thought transference, religious ecstasy, multiple personality, and spirit intercourse.

A close study of Swedenborg's dreams and of the other records of his exceptional experiences points us directly to these so-called subliminal areas; and such cases as that of Mr. Hanna, so admirably described and discussed by Dr. Boris Sidis in his book, "Multiple Personality," strongly suggest that from the point of view of double personality we may succeed, partially at least, in bringing Swedenborg's double life within the field of psychological explanation. The attempt to sketch from this point of view the extraordinary experience which has hitherto baffled all students of Swedenborg, must begin with the so-called "Dream Book," of which a translation may be found in Tafel's "Documents Concerning Swedenborg," although an adequate treatment would go back to earlier stages, and find significant features for the purpose in hand.

Under date, April 16, 1744 (Document 209, n. 84), we read:

> The most singular thing is that I now represent the inner man and, as it were, another than myself; that is, I visit my own thoughts, frighten them, *i. e.*, the things of my memory; that I accuse another. This shows that matters are now changed, and that I represent the inner man who is opposed to another. For I prayed to God that I might not be my own, but that God might please let me be His. This has now lasted for twenty-one days.

The experience here described is common in cases of double personality, and is finely exhibited in the Hanna case above referred to (Multiple Personality, pp. 222-226). In Sweden-

borg, it seems to mark the stage where the two personalities are acquiring sufficient distinctness and separateness to set each over against the other as separate individuals.

An earlier stage seems to be described a few days previously under date, April 8 (Document 209, n. 37), where we read:

> It was wonderful that I could have at one and the same time two thoughts which were quite distinct; one for myself who was occupied with entirely different thoughts, and at the same time the thoughts of the temptation in such wise that nothing was able to drive them away.

Here the separateness and opposition seem to hold only of the thoughts, and not as yet of the personalities. Here too we have apparently only the ordinary struggle with temptation; and but for the unusual outcome of this case there would be nothing exceptional in it."

The clear and complete emergence of the inner or spiritual personality seems to have been the necessary condition for Swedenborg's full and open intercourse with spirits. As is usual in the process of emergence, there is a period of frequent alteration; sometimes the one personality's consciousness would be in the foreground, sometimes the other. In the meantime there would be the most painful conflict and confusion, reminding us forcibly of Mr. Hanna's experience (see reference above). In Swedenborg's case however it was not a mere conflict of rival personalities, but an intense religious struggle, wherein the natural self strove for supremacy as against the religious self.

The spiritual personality seems to be clear and free in the following entry a month later, May 20:

> The internal state of delight, however, continued so strong in the mornings, evenings, and during the day, especially when I was by myself alone, without company, that it may be compared to heavenly joy on earth. In this state I hope to continue so long as, by the Lord's grace alone, I walk in pure paths and have right intentions; for as soon as I turn aside, and try to find joy in worldly things, this state of delight ceases. God alone knows whether the Principle of the Interior, which is the Influx of God's Spirit, is constantly with man. This [*i. e.*, the Interior] is sensible of every least degree of its exalta-

tion; wherefore I was thinking that if I have heavenly joy, why should I seek after worldly, which in comparison is nothng, is inconstant, pernicious, rebellious and destructive.

There is much to be said from the spiritual point of view about this subliminal region from which Swedenborg's spiritual personality seems to have emerged into distinct and full self-consciousness, with a correspondingly clear and separate consciousness of the natural self; and nothing is more instructive on this point than Swedenborg's record. The wild dreams, the confused half-asleep, half-awake states, the painful struggles and conflicts, which accompany alternations of personality, are familiar psychic facts, and were prominent in Swedenborg's experience. From this point on we might trace the stages by which the two personalities became more and more self-conscious organisms, capable of separate and independent functioning; and yet both remained under one control, so that Swedenborg could pass from the one to the other at will, as he said to the spirit in the Memorable Relation in "Conjugial Love" (n. 326).

We should be cautious about pushing this double personality explanation too far; for it is plainly a matter of the first importance to give full weight to Swedenborg's own view and interpretation, and furthermore there are many facts of his experience that lie entirely outside this explanation. Nevertheless, the known facts, well established, of double personality do without doubt enable us to bring a large part of his earlier experience at least into conformity with normal types; and this is our immediate concern.

The bearing of Swedenborg's experience and doctrines upon the mass of psychic phenomena in general is a matter of increasing scientific and religious interest; and it is hard to estimate its immense importance. Much of this great mass of experience here brought to view is a matter of common knowledge and belief; but the scientific explanation, and still more the philosophical interpretation, of the facts is claiming the systematic attention of a fresh and highly trained body of experts. It may be worth our while, therefore, to pause at

this point and make an excursion into the field of recent investigation of the nature of these psychic phenomena.

Aside from the work of the Society for Psychic Research, and the writings of such eminent representatives of it as F. W. H. Meyers and Frank Podmore, all of which is historical and descriptive, rather than scientific in interest and effect, we have the careful and elaborate investigations of such specialists as Drs. Boris Sidis and Morton Prince, not to speak of the pre-eminent Frenchmen, Charcot and Pierre Janet. But the *locus classicus* of scientific and philosophical treatment of all these subjects, at least in the earlier period, is of course William James's "The Principles of Psychology." For our present purposes the discussions in Dr. Prince's book, "The Unconscious," lead most directly to the problems which are involved in any thoroughgoing explanation of Swedenborg's experiences in their psychophysical aspects.

Dr. Prince undertakes to deal scientifically with the fact that we are at any given moment unconscious of the great body of our personal life. The puzzle and the problem here is, How are we to understand the possession of that which we are not at the moment actually conscious of? The most obvious and familiar case of this is that of knowledge itself. We do not hesitate to speak of possessing knowledge of which we are not at all conscious at the moment. The great mathematician or the great physicist is said to possess the knowledge of the whole vast field of his science; and yet there are many moments when he is not at all conscious of any bit of that science. As in case of most of the problems of human thought and life, the Greek philosophers faced this problem also. Aristotle solved it in his way by making use of the idea and the term "potential." He asked, How can a man be called an artist when he is not actually engaged in artistic production; a painter, for instance, when he is not actually painting? His answer was, The artist is a *potential* painter when not engaged in his art, and an *actual* painter when he is. For making just this distinction these two concepts and terms, "potential" and "actual," have been in constant use, and are immensely convenient for purposes of description; but the easy and constant

practical use of them has rather tended to dull intellectual interest and insight. Another very familiar and most convenient word to designate the knowledge of which we are not at the moment conscious is our intimate but deeply mysterious friend, "memory." We speak of the "stores of the memory," and of the knowledge which we may at will draw from those stores. At the previous moment I was not conscious of this morning's breakfast, now I am; I have distinctly before me all the details of the breakfast. Aristotle would say that I possessed this knowledge potentially at the previous moment, but now I possess it actually. We say ordinarily, "I remembered the breakfast." The question is, Where and of what nature was this knowledge at the moment before the recall? And another question of still more intimate psychological difficulty, When I do recall the breakfast and have before my mind, or in mind, all the details, why, how, do I refer this present knowledge, present content of my consciousness, to previous experience? What is the nature of the experience wherein we recognize the conscious content of the moment as familiar, as recurrent, as repeated, as being an experience which we have already had. For example, I hear a clock-tick, then another, and another; but when the second is sounding the first is no more. What is it that enables me to keep in mind the fact that there was a first tick when the second is sounding? Or take the still simpler case of the one clock-tick by itself. Observe attentively what passes. We distinguish the beginning, the continuing body of sound, and the end; we describe the experience by saying "gone," "going," "coming." This character of going out and coming in is observable of any actual moment of consciousness. But however familiar and constant the experience, and however familiar and appropriate the ideas and terms we use to describe it, it is no less mysterious; for the whole problem of memory, of the subconscious, and of the unconscious, in its elementary and simplest case is raised by the question, What is the precise meaning in psychological fact of the terms "no longer," "now," "not yet"? Observe that "now" involves the distinction and the contrast between the "no longer" and the

"not yet." But even the experience referred to by the wo "now" has the same complexity and presents the same d tinctions as that which contains also the "no longer" and "not yet"; unless indeed we reduce the "now" to a mathema cal point, and then any psychological moment is made up o of the "no longer" and the "not yet." As a matter of fa however, any actual moment of experience has what t psychologists call a "span," and in this "span" we alwa observe, or may observe, the aforesaid distinctions. T "span" is the elementary psychological fact, the simplest ca of knowledge; and the whole nature of consciousness is volved in it. The question recurs, therefore, of still grea urgency and importance than ever, What is the nature of th experience wherein we "remember" and "anticipate"? F such an experience involves a knowledge of what is known be other than the conscious moment; the experience has double aspect, the consciousness of the moment and the co sciousness of what is other than the moment. Take the ca of the clock-tick again, and observe what happens when "count" the ticks. We say "one," "two," and so on. When hear the clock tick and say "one," we anticipate hearing t tick we call "two," although it is not at the moment soundin and when we hear tick "two," tick "one" is not sounding; yet say "two" means that we "remember" tick "one," and "anti pate" tick "three." But what is the meaning of "remembe and "anticipate"? Both these terms mean, in the case before that we are conscious of sounds which we do not at the mome hear. The question is, What does this imply as to the natu of knowledge, the nature of the conscious moment? It i plies that tick "one" is actually in consciousness when ti "two" is sounding; and that the two ticks are held together consciousness, they are known at once, in such a way th they can be, are, distinguished and compared; the one simp direct, immediate, complete; the other complex, relative, re resentative, lacking immediacy and completeness; one is a tively and insistently present in the focus of attention, t other is maintained, retained, recalled, held in connecti with the focus and thus perceived in the margin of attentio

It is this marginal status of tick "one" when tick "two" is sounding that gives a clue to the nature of all memory knowledge, and of the whole realm of the "unconscious." In the margin, tick "one" is actually present in the field of attention, though not in the focus; but being in the margin, the span of attention may be enlarged to include it. And so both ticks are held within the field of attention at once. The difference between the marginal and focal presence of the two sounds gives the basis for contrasting one focal experience with another, and thereby lighting up the transition from one focal experience to the other. The primal transition, that from tick "one" to tick "two," gives an original sense of direction and a basis of order, the order, namely, of "before" and "after"; and out of this order we develop two series, the "time series" and the "number series." These series once constituted enable us to "remember" and "anticipate" indefinitely; and the further discussion of extra-focal and even extra-marginal experience may be carried on in precise terms.

The above minute analysis was needed to prepare the way for a consistent description of all the psychic conditions of double personality; for all the psychic phenomena associated with double personality have their basis and explanation in the elementary constitution of knowledge of the simplest conscious moment. The facts are easily ascertainable and well established: the fact of marginal consciousness is at any time observable; the persistence of conscious states is an inference from the fact of recall, and from the cases of centers of consciousness and of organized conscious groups which lie quite outside the field of immediate awareness or even the field of ordinary memory. The general fact here is that discoverable and demonstrable independent conscious centers exist and operate within the personality, but outside the focus of ordinary personal awareness; these centers may be beyond all ordinary means of recall, and can only be brought to light by artificial means, such as automatic writing, hypnotism, and carefully prepared technical means of exploration. But they all teach the same lesson, the possibility and actuality of co-conscious states and of states which though in themselves conscious,

are completely and for the most part permanently unconscious for the ordinary range of personal awareness. It is one of the marvels of our psychic constitution that several, or many, mutually unobserved organized conscious groups may co-exist within the personality, so that the dominant personal consciousness with its center may shift from one group to another, giving alternating personalities, and in special cases co-conscious personalities; just as the ordinary focal consciousness may shift to the margin, the marginal consciousness then becoming focal, and what was before focal becoming marginal, or as in case of the clock-ticks the span of consciousness enlarges to take in at once both focal and marginal object. Indeed, from the point of view here maintained, all these facts, the whole body of psychic phenomena under consideration, are but natural extensions of marginal consciousness. Focal states constantly and regularly pass to the margin, and then beyond the margin to the field of the subconscious; they may then be recovered by directing the focus along the line of departure through the associated states. In other words there is a transition of the focus from its present field through the marginal to the subconscious field, where what was subconscious then becomes focal. Here we have a theory both of the process and of the field of memory, as well as a theory of the subconscious and of double personality. This theory avoids the difficulty of the "neurogram theory" of Dr. Morton Prince and others; it does not encounter the "blank correspondence" between brain state and mental state. It is true that that correspondence is a fact of enormous scientific importance; but it is a fact that psychophysics is not as yet competent to deal with, and therefore can only be used as a possible explanation which the future may make reasonable.

The explanation we offer leads at once to a spiritual world, and makes each and every conscious state a permanent constituent of the spiritual world. Moreover, it enables us to read in new light much of Swedenborg's fundamental metaphysics, and to interpret in strict psychological terms some of his most characteristic and important doctrines.

Swedenborg's doctrine of the internal memory implies that

conscious states once experienced continue to be permanent constituents of our spiritual possessions, and may on certain occasions be recalled as a whole so as to be present at once within the consciousness of the moment. His distinction of internal and external memory involves his doctrine of Discreet Degrees, which again introduces the psychophysical problem we have for the moment just put aside.

The doctrine of Remains rests upon the facts of memory, and especially upon the nature of the subconscious. Remains are conscious states, focal, marginal, and subconscious, which are stored up in the memory, and may be drawn upon later in life with immeasurable effect. In the memory and in the subconscious realm they "remain" actively conscious and influential at all times; but when recalled and made focal, they may give supreme direction to the conscious personality.

The transition from focal area through the margin to the subconscious gives us an extended spiritual personality, and provides an interpretation of Swedenborg's doctrine of space and time, as well as a basis for interpreting such facts as clairvoyance, mind-reading, and telepathy. Taking the conscious span with its focus and margin, the margin indefinitely extended, we have an epitome of the constitution of the spiritual world. The transition from focus to margin, and in general from state to state within the personality, is typical of personal relations in the spiritual world as described by Swedenborg. The mere fact of similarity of state, or co-consciousness, gives mutual presence and communication, brought about by simple change of attention or direction of thought. In such a world, space and time are not uniform and calculable elements, but are plastic facts determined by difference and succession of states, and by the conditions of transition from state to state. This structure of the spiritual world enables us to approximate a conception of how the Lord as Divine Love and Wisdom can keep all possible conscious states and all the objects in the universe under His view at once. If we imagine our conscious span to be extended indefinitely within the limits of our personality, and then the spiritual world to be made up of indefinitely extended conscious spans like our own, we have a

universe of indefinitely extended co-conscious spans each with its own center. With this idea in mind, it is easy to think of the Lord's infinitely extended conscious span taking in at once all the conscious centers with their spans throughout the entire spiritual world, giving light and substance to each. This is the kind of universe which Swedenborg's doctrines bring before us. As Swedenborg says so many times, the universe is mirrored in man; and as we have endeavored to show, the whole nature of knowledge and of spirit is exhibited in the constitution of any single conscious moment.

Double personality therefore is only a case of the organization of two independent conscious centers, and is an exaggerated process of the same type as the transition from the focal area through the marginal to the subconscious. There is a constant stream of conscious elements and complexes from the focal to the subconscious area, and in the subconscious these complexes may become so fully organized as to be fairly complete personalities within the total personal life. There is a marked tendency, sometimes carried out with extraordinary completeness, for these complexes to organize on different levels. In the celebrated case of Léonie, investigated by Pierre Janet and reported by William James (The Principles of Psychology, Vol. I, pp. 387-8), three distinct personalities developed on three several planes, strikingly suggestive of Swedenborg's "celestial," "spiritual," and "natural." On the lowest level, the natural, she was aware only of her ordinary self; on the next higher, the "spiritual," she was aware of both selves; and on the highest, the "celestial," she was aware of all three. The characters of the personalities corresponded obviously with the description Swedenborg gives of natural, spiritual, and celestial men.

The double personality in Swedenborg's case developed apparently more in accordance with distinction of natural and spiritual, as these terms are ordinarily used. In his case also the personalities were sometimes alternating and sometimes co-conscious. His experience was unique in that he seems to have had complete control of both personalities, could go from one to the other at will, and this control was constant for nearly thirty years to the time of his death.

Much might be said of the scientific and religious importance of the unparalleled development of Swedenborg's double personality, but the present task is directed especially to bringing the usual methods and results of psychological inquiry to bear upon the case and to show that it can be understood on the basis of ordinary psychological facts and observations. The further task of discussing the underlying metaphysical problems which press at every turn remains for the future to accomplish.

LEWIS F. HITE.

VICTORY OF WOMAN SUFFRAGE.

AFTER sixty years of struggle the women of the United States who desire to vote with the men,—at first a small number, but of late rapidly increasing,—have secured the right by Constitutional Amendment. Shall the New-Churchman regard the victory so hardly won as one of the steps of progress resulting from the Second Coming of the Lord, or as a part of the unrest and great upheaval of disorders of the Last Judgment occasioned by it? The friends of the cause within the Church take the former view; while some take the latter. Perhaps the truth lies, as so often is the case, in the golden mean: perhaps the placing of woman beside man in a position of equality in citizenship, as thus indicated by the right to vote, is in the direction of justice and freedom to do right; but perhaps it has come about through the struggles of the unrest that characterizes the present world condition, and perhaps it opens the doors to disorders in the relations of women to men which may level down the former rather than lift up the latter. Certainly it will be so if women seek to do the work of men because they think they can do it better, instead of seeking to do a work which is peculiarly their own. Too often there is an intimation, if not the direct assertion, that women are going to vote and assume the reins of government because men have failed to do well. The anti-suffrage organ, *The Woman Patriot,* unwittingly perhaps, exemplifies this in the following warning in its defeat:

Decaying civilization of Canaanites and Jews, and Polish partition, came in an era of feminism. The suffragists are bringing us to the culmination of a decadence which has been steadily indicated by race suicide, break-up of the home, and federalism, all of which conditions are found chiefly in primitive society. Anti-suffragists have opposed rulership and force by women as contrary to human nature. . . . It is the duty of anti-suffragists to see that efforts to make double suffrage a complete success by transforming both sexes into weak neuters will be thwarted in educational channels so that this feminist disease, which has already been contracted twelve times in the world's history, will again subside. Because of women's greater love of deep instincts than of commercial careers and of public competiton with sons and husbands our fight has really just begun.

It is not easy to believe that the disease of feminism has struck the men of our country. And we hope that the disease of masculinism will not strike the women: if it does, the possible competition of mothers with sons, and of wives with husbands, at the polls may lead to calamity.

There is no lack of instruction in the New Church as to the absolute distinctiveness of the sexes and their respective functions in the Divine order and economy. Before the Second Coming of the Lord this was not so. Great confusion existed in human thought on the subject. Indeed, the church increased this by teaching that sex is not immortal; that physical differences between men and women are for the purpose of earthly procreation only, and that in the resurrection those differences are left behind,—men cease to be masculine and women cease to be feminine,—and in that sense there is no marriage in the resurrection. But to the church of the Second Coming the instruction is clear and rational: that sex distinctions are of the soul as well as of the body, and that they continue to increase forever, that marriage is spiritual to be of real worth, and so it becomes eternal. Husband and wife are created for each other, and so they are opposites but complementary, each needed by the other for completion and for the performance of every function, as thought and affection need each other, as understanding and will must be united in every mental action of the soul as of the body.

Thus upon the success of marriage depends the salvation

of the human race, individually and collectively. By success in marriage the characters of husbands and wives are built up into good citizenship, not only in this world but also in the life to come. Not only does the safety and prosperity of nations on earth depend upon their honoring and cherishing this institution, but also the kingdom of heaven depends upon the results in two ways: for of earthly marriage children are born who are to become the population of heaven; and of it souls are regenerated, qualified to fill their places in heavenly society. The New-Churchman knows the meaning of the Lord's words, replying to the Sadducaic quibble over immortality based upon failures in marriage, and saying, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God," for he understands how the angels of God have all been men and women on earth, and have become husbands and wives by development of character, fitted to live in that perfect union of souls that alone can make the center and source of all heavenly usefulness and happiness; he knows that the angels of God are a husband and wife perfectly one in life and service.

This, then, will be the test of this victory of woman suffrage: Will it contribute to the success of marriage? Will it make women better wives and mothers in time and in eternity? Will it help men to be better husbands now and forever? Husbands and wives certainly are equals in marriage, and in all things of life, but they are not alike in their functions of mind and body. The Creator in His wisdom has made them thus "equal but unlike" in order to join them together in marriage, and thence in all the activities of their united lives. If this new kind of "equal rights" of woman develops her unlikeness to man, and perfects it by making her more and more unlike him, more and more a woman, we shall know that it is, indeed, a victory for womanhood.

H. Clinton Hay.

BIBLICAL AND DOCTRINAL STUDIES

"HIC LIBER EST ADVENTUS DOMINI."

(Reprinted from *Morning Light,* May 11, 1901, p. 183.)

ALMOST the last draft treatise which Swedenborg composed was a plan for relating the history of the New Church as an ecclesiastical body—*Historia Ecclesiastica Novæ Ecclesiæ* ("The Ecclesiastical History of the New Church"). The sketch is written on a single oblong-folio page, which is reproduced in the *Photolithographed Manuscripts,* vol. viii, p. 1.

The subject matter is planned to be dealt with in eight general divisions. In the first, the historian proposed to dwell upon the necessity of such a history: "because now is the Lord's advent, and it is predicted (*et praedicitur*) in Matthew, chap. xxv." The second division was to display the theological bearings of the Christian Church as seen in history. Next was to be enumerated all the books, from the first to the last, that had been written "from the Lord through me" (*a Domino per me*). The fourth division is more fully sketched than the rest. It was to set forth a contrast, under the light of experience in the spiritual world, between those who receive the truths thus made known by the Lord and those who, "on account of various external reasons," reject them. The manner in which the Writings referred to were received by the Dutch, by the English, and by the Consistory of Gottenburg and others in Sweden, was then to be advanced in experimental illustration. And *inter alia* the author intended to describe the effect which different spirits had upon himself during his reading of his own works—this presumably to explain why truths are rejected by many. The fifth and sixth divisions were to place Prelate Oetinger and others in the general setting of the history. The draft of the seventh division reads thus: "When the *Summaria Expositio* was published, the angelic heaven from east to west, from south to north, appeared crimson with

the most beautiful flowers; this was before me and before the *Danish* kings and others. In another position, it was as if beautifully flamy." We have italicised the word *Danish,* because the writing is such as to render the reading largely conjectural. The experience thus chronicled, however, was also described to Count Hopken in a letter dated 17th November 1769, wherein it is said that the whole heaven, upon the completion of the treatise mentioned, appeared to the writer to be covered with beautiful roses; and he adds: "This was a sign of the assent and the joy of the New Heaven." The eighth section, we must assume, would have treated at large of what is only stated in the most summary manner. *"The Coming of the Lord* having been written on all the books in the spiritual world, I also wrote the same by command on two copies in Holland."

There are several subjects of thought to be drawn from this sketch, which the careful reader will readily recognise. For instance, it supplies reason for believing that Swedenborg expected, and justified the expectation, that the New Church would appear in a historic ecclesiastical form. But it is not for this reason that we call attention to the document now.

In whatever light the last section of the projected Ecclesiastical History may have presented the New Church, it will be profitless to enquire, but there is one conclusion which, we believe, may be fairly deduced. That conclusion is, that Swedenborg may have been generally misrepresented with respect to a memorandum made on a copy of the book specified—*Summaria Expositio Doctrinæ Novæ Ecclesiæ* ("A Brief Exposition of the Doctrines of the New Church")—published at Amsterdam, 1769. This copy is in the possession of Mr. James Speirs, and the memorandum was faithfully reproduced by him in 1877, from which reproduction it has been copied (though without due acknowledgment) by others. It reads as follows:—

Hic Liber est Adventus Domini (2513) (*A. R.* 626).

scriptum ex mandato { 4535
6895
8427 p. 19

This is in Swedenborg's handwriting, with the exception of the reference to *A. R.* 626, which has been added by another hand.

We may fairly ask, What place does this inscription hold in the history of the New Church? and further, What is its genuine meaning in the light of all the facts?

The first question is to some extent involved in the second, but is nevertheless separable from it. To begin with, the memorandum cannot be truly understood apart from the historical particulars in which Swedenborg himself describes its occasion, in his Ecclesiastical History; and further, its scope and significance must be interpreted in the light of the references he annexes to it. Are we, therefore, to suppose that the inscription, albeit it was written under expressed conditions, means that the book itself constituted the Lord's advent?

To review the historical features of the question, we turn again to the sketch of the Church's history, which sketch was written in the year 1771, and we find the writer stating that "a new ecclesiastical history must be written, because *now* is the Lord's advent (*quia nunc est adventus Domini*), and [because] it is predicted in Matthew, chap. xxv." Those who have read Swedenborg's works with more than temporary interest, know how much he laboured with the limitations of natural language; so much so, that he seems at times disposed to invent a new one. "Now" (*nunc*) has its boundaries in meaning, and in the sentence would literally be confined to a period within the year 1771. But will this be permissible in view of the facts? When we are told that *The Lord's advent* was written, in the spiritual world, on *all* the books, and had been previously told that the books to be enumerated were those written "from the beginning even unto this day" (*ab initio usque ad hodie*), it becomes certain that "now" means, at least, from the year 1749 (when *Arcana Cœlestia,* vol. 1, was published) to the year 1771. But, further, it is impossible that the writer means that the *Brief Exposition,* as a book, constituted *in itself* the Lord's advent, because the same was written on all the books—presumably, all the books written from the beginning to the time of narration. It is likewise manifest that in some way this

particular book holds a specific place in the grand event which, however, as has been shewn, is not restricted to the time of the book's composition and publishing.

In writing to Dr. Beyer from Amsterdam, April 23, 1769, Swedenborg says: "Of the work last published entitled, *Brief Exposition of the Doctrine of the New Jerusalem,* I sent you only one copy, which you will please to keep for yourself alone, and not communicate to any one else: for *it will cause a change in the whole of that theology which has up to the present time prevailed in Christendom,* and partly sets forth also that theology which will be for the New Church." This extract will, it seems, indicate the manner in which the *Brief Exposition* is the Lord's advent, and within what limitations that is to be understood. For it is manifest that immediately upon the publication of the book, Swedenborg looked to it as the means of bringing about such a change in the theological thinking of the day as would make preparation for the acceptance of the New Church, the revelation of whose doctrinal truths, as he elsewhere makes clear, constitutes the Lord's advent, but which doctrinal truths it only "partly sets forth." That Swedenborg entertained this view of the book's effect is further evidenced by a letter previously written to the same scholar, in which he says: "Here [in Amsterdam] they frequently inquire of me respecting the New Church, when it will come. To which I answer: By degrees, in proportion as the doctrine of justification and imputation is extirpated; which perhaps will be brought about by this work." That it did not immediately accomplish his expectations is, however, manifest from his letter to Count Hopken (17th Nov. 1769), already quoted in part, for he there says: "It is certain that the *Brief Exposition of the Doctrine of the New Church* meets with adverse criticism. . . . Since, however, that which is rational has light within itself, even in theological matters, therefore the truth will gradually be seen and acknowledged, as has been the case in many places abroad. But as I am doubtful whether this change has already taken place in Stockholm, I have delivered only one copy to Bishop Benzelstjerna, with strict injunctions that it is by no means to be communicated to any one else."

But the evidence of both these documents tends to show that their author regarded the Lord's advent as a fact unrestricted as to time, for he specially observes that the New Church (and therefore the Lord's advent) is to be "by degrees" and "gradually" realised.

Perhaps enough has been said to show that the *Brief Exposition,* as a book written by Swedenborg, does not historically constitute the Lord's advent into this world, as distinct from that personal realisation of good and truth, after evil and falsity have been put away, spoken of in *True Christian Religion,* no. 774: "His coming is with those only who receive Him, and these are those who believe in Him, and do His commandments." When, further, it is observed, that in the letter above cited, and dated 15th March 1769, Swedenborg, in speaking of the gradual formation of the New Church, refers to Rev. xii. 14, which (in *A. R.* 561, 562) he had already explained as meaning, that there is a Divine circumspection and protection over the New Church while it is as yet among a few, and that careful provision is made for its increase until it comes to maturity—no one can confine the advent which establishes that Church to the period within which the books stating the truths, but not constituting their acceptance in the minds of men, were written or printed.

But the passages from *Arcana Cœlestia* noted on the memorandum itself leave no room for question. The first (*A. C.* 2513) states that "God's coming signifies perceiving, for perception is nothing else than the Divine coming or influx into the intellectual faculty." The next reference (*A. C.* 4535), which was first coupled with the one following, and then these two bracketted to the fourth, in order to show that they were to be interpreted together, refers to the consummation which necessarily precedes the second advent; while the third reference (*A. C.* 6895) leads us to the words, "by the Lord's coming is not meant His appearing with angels in the clouds, but the acknowledgment of Him in hearts by love and faith." But the last reference is more precisely given: it is to *A. C.* 8427, p. 19. Page 19 is, of course, the page in *Arcana Cœlestia,* 1754, vol. vii, on which that part of no. 8427 occurs, which the

author intends us to read. It is that part of the paragraph which begins with the quotation of Apoc. xv. 8, "The temple was filled with smoke," etc., and contains these striking words: "*The Lord's coming* denotes the acknowledgment of Divine Truth by those who are of the New Church, and its denial by those who are of the Old Church." One cannot help connecting the closing phrase with the statement made in the Ecclesiastical History that "the New Revelation is obscure . . . to those who deny these things, and are not in favour of them for various external reasons." Is this the change, the change in faith by the world at large, which Swedenborg issued the *Brief Exposition* to effect? and is this the preparation (made by that work's exposure of false doctrine) for the gradual reception of the New Church, which does in truth constitute the Lord's advent? If so, the saying at the head of this article is not to be confined to a single volume, but extends to the whole body of truth enunciated in "all the books," from the first to the last of them, and of which this one is but the "summary exposition." Moreover, it belongs, even then, only to the vital, though slow, acceptance of those truths on the part of the Church, and not to their declaration unresponded to, to claim the high title of being the Lord's advent—a title worthy, by its prophetic nature, of being "written by command."

JAMES HYDE.

LOVE'S HOUSE.

THE next to the last general proposition in the "Divine Love and Wisdom," the unfolding of which occupies thirty-four numbers (nn. 394-427), is as follows:

> From the correspondence of the heart with the will and of the lungs with the understanding, everything may be known that can be known about will and understanding or about love and wisdom, therefore about the soul of man.

The first, third and fourth sub-heads under which this proposition is developed are:

1. Love or the will is man's very life.

3. Love or the will is unable to effect anything . . . without a marriage with wisdom or the understanding.

4. Love or the will prepares a house or bridal chamber for its future wife, which is wisdom or understanding.

As we would expect, the explanation proceeds by means of illustrations from heart and lungs. The two facts that love is man's very life, and that although love is the very life yet love cannot effect anything without wisdom, are illustrated from the fetus:

> The embryo man lives by the heart, not by the lungs. For in the fetus the blood does not flow from the heart into the lungs, giving it the ability to respire; . . . consequently the fetus is unable to move any part of the body, but lies enswathed. . . . So it is with love or the will, from which the fetus lives, indeed, though obscurely, that is, without sensation or action (n. 401).

This leads to the statement that "love or the will prepares a house or bridal chamber for its future wife, which is wisdom or understanding"; for which the illustration is, in part:

> It is evident . . . that the heart first forms the lungs and afterwards joins itself to them; it forms the lungs in the fetus, and joins itself to them after birth. This the heart does in its abode which is called the breast, where the two are encamped together (n. 402).

When a bridegroom prepares a house for his bride, takes his bride to the house, lives with her there, makes within the bridal house their home, works for that house, supports and protects it, he carries a stage further what love does for wisdom and heart does for lungs. Or, rather, in doing these things, the husband carries two stages further what has taken place within himself. For the provision of the bridal house expresses in an outward way the essential provision for marriage: the conception in the mind of the new and complete individuality about to be realized in the union of husband and wife.

The visible bridal house symbolizes or expresses the husband's attitude toward, and conception of, his marriage. The selection of the house, the fitting and furnishing of it, the care

and protection of it, the making it the center and sanctuary of life—how all these hang on one thing: the idea that the husband has of the life that he and his wife will live together; the idea of their union; how they left father and mother that they might cleave together as one soul, one mind and one flesh; the idea of their common interests, hopes, expectations and happiness.

Thus the visible bridal house represents love's real house—the actual house of marriage—the conception that the man has and that the woman has of the new life and the new world into which they are entering.

> In the spiritual world . . . no one can dwell but in his own house, which is provided for him and assigned to him according to the quality of his love. If he dwells in any other, he is straitened and pained in his breast and breathing. And it is impossible for two to dwell together unless they are likenesses. Neither can married partners so dwell together unless they are mutual inclinations. If they are external inclinations and not at the same time internal, the very house or place itself separates and rejects and expells them. (Conjugial Love, n. 50.)

Understanding that in the spiritual world there is no external compulsion, but that internal states are projected and manifested to sense, what is here stated is that in that world love's house has no external representative but is itself objective or objectified.

Now, the spiritual world is the world in which marriage takes place, for marriage proper is a union of minds and souls. Whether or not husband and wife have passed beyond the veil that releases the spiritual senses, the conditions of real marriage are those of the world in which distances and presences are according to the relationships and affinities of love. Thus the fact stated in the last quotation (C. L., n. 50) is a fact of marriage irrespective of the body and the material world; it applies here and now as much as hereafter.

The passage (from C. L., n. 50, above quoted) speaks of "external inclinations" and "internal inclinations." These are the outer and inner aspects of our natural love, each in the house that it has provided for the object of its affection. External love provides as its house a memory image. Internal

love provides as its house an intellectual image or ideal. We have here what may be called the individual's material and immaterial ideas of the possibility and means of marriage.

To quote again from the same section:

> If they [husband and wife] are external inclinations and not at the same time internal, the very house or place itself separates and rejects and expells them.

Put this in the affirmative: If husband and wife are external inclinations and at the same time internal, the very house in which they dwell is a bond of their unity. In other words: where there is in husband and wife unanimity or reciprocity of memory image and of intellectual image or ideal, there is the basis of conjugial unity, there is the house of love which stands firm. The husband's external inclination is housed in the memory image of his wife; his internal inclination is housed in the idealization of that same memory image,—in the realization, that is to say, of his wife's ideal possibilities: and vice versa, the wife's external inclination is housed in the memory image of the husband, and her internal inclination is housed in the idealization of that image, in her conception of her husband's ideal possibilities.

Love will have its object. Be sure of that. The success of marriage depends upon whether love's object and the marriage partner are one and the same; whether, that is to say, the cherished image and the cherished ideal are identified with and centered upon the marriage partner.

We have here the truth which like a vessel serves to hold conjugial wisdom, and which in the given case is the basis and support of conjugial love. This truth, in poetic and practical form, is expressed by Clinton Scollard:

> All the day long
> Your name has been like an impassioned song;
> It has companioned me;
> And if a lyric bird from any tree
> Trilled an ecstatic note
> (Red breast or tawny throat),
> Or if the wind
> Was like a lute or trumpet, I divined

Only your name.
The sun wrote it in flame
Upon the ethereal blue;
From dawn to dusk I have known only you!

The assurance of the bridegroom and the bride that they are all the world to each other; that henceforth forever she is to him in the place of all women, and he to her in the place of all men! The married pair may see as though consummated the perfection which is only potential; but that vision is nevertheless a precious vision. Does not the Lord see the eternal in the temporal, the ideal in the actual; and are we wrong when we approximate that Divine view? For husband and wife, it is the foundation upon which their common life will rest, the ultimate spiritual and mental means whereby the two lives are welded into one. Marriage itself is a spiritual attainment, a union through the power of unselfish love of a man and a woman in their essential being; but it is dependent upon the support of corresponding ideas in the rational and sense planes of the mind. Water, pure, crystalline, is a higher and finer element than the cup which contains it; it is receptive of forces and responsive to powers that make little impression upon the grosser material. Yet without the cup the water is lost. Thus the marriage possibilities of husband and wife are dynamics of the spirit; but the spirit must be embodied in visible and tangible form.

PAUL DRESSER.

THE LOSING AND THE FINDING OF THE TEN PIECES OF SILVER.

THE old Jewish customs were designed under direct Divine inspiration through Moses and his successors. They are, therefore, more capable than other records of bringing to us the significant actions of God on human affairs, as examples both of what we should do and of what we should not do. So, we are taught, the Lord chose the pieces of silver for His illustration from its common Jewish usage. And its most important use, that for which it would be carefully saved,

was as the silver shekel for the temple offering to the service of God, the required evidence among all true Israelites both of their full citizenship and of their religious standing. Such a piece of silver, then, naturally pictures the accepted currency of religious living, our true ideas of God and our duty to Him, to the life He gives to us and to those He gives us to live it with. And the all-round number, ten, as in the ten talents of another parable, has in it the full number of these religious ideas with which we start our adult life, our ideas gained from previous training remaining with us as the residuum or "remains" of all the heavenly influences and suggestions that we have received in younger life.

Our Confirmation Service recites some of the principal ideas of our religious heritage. There are the ideas of heaven and hell. At first these are of final reward and punishment. But as we get older we find them the states of life we make here and now. Heavenliness is mutual regard and service and increasing happiness as our place with others grows. Hell is self-service and its pleasure, followed, when we net a lot of it, by triumph, and when we lose and others gain, by bitter despair. We learn of God; first, as our Heavenly Father; later in His ever-present providence, directing the good, tempering the evil to give us good by mastery. We are taught of life as ministry, use; finding the places among others that we can fill best, and filling them with increasing advantage to every one, ourselves included. There are also the ideas we gain of this life as not final, but designed as a school for the full life of the soul hereafter. From this earth-school we cannot graduate till we have taken all the courses of use to us; but then we must pass on. And it is the woman in each of us,—not the masculine, rationalizing about life, but the feminine, love of living worthily toward God and man,—the woman in us starts us in life with this nest-egg, this full set of ideas of the ways and means of living the life we at our best desire, the true ideas which, exchanged and used and increased, pay our entrance into God's Temple, His true worship of word and life.

Which of us has gone through even a few years of living

without sometimes losing one or another of the true religious ideas of life with which we start? An evident failure occurs, in our work, in our effect upon others, in our recreation in which we commonly have skill and are proud of it, in our home affairs, our influence on husband, wife, child, neighbors. The failure may be no fault of ours, or one in which we can blame no one but ourselves; that makes little difference. It is our failure; it has, as we say, "put us in wrong"; every one knows it as well as we. There is then no reward for faithful effort. It is just as likely to turn out wrong as right. Heaven, the satisfaction of having done well! It may be in the far distant future, a vindication, a recompensing, a final evening-up. But there is no such thing here. Better grab what we can reach. There is no use in working for legitimate gains.

An illusion is gone. The old idea of the Lord our Father and Savior,—here beside us in life, watching, helping, reaching out to us all the best if we will do our best to earn it; we reject it. This old piece of temple silver is lost. The woman, the love of the temple-life, is left grieving. Is not the experience as common as that of any material loss? But as we often say in simpler cases, it can't be lost, it must be found. Let that homely parable come to mind. Light a candle; sweep the house; search diligently. Get all the "light" on life at hand; the utter folly of trying to live if it is all chance and not all God. Go through the "house," of character, that we have built up to now out of our experiences. See how often previously hard, steady work did produce the desired result. See in how many other cases the very failure contributed, by showing us errors and leading us to correct them. See God, his immediate, blessed little heavens of real gains in things inside us if not outside us, in previous cases which were at first glance as bad, and even worse than this. "Search diligently" for the good, the real gain, the heaven in this case. Which of us will dare say he will not find it every time? No heavens for me? False; always false. There are as good heavens for you as for every one, as good for you in the future as you ever experienced in the past. Don't be ungrateful and forget these. Recall them, stir the "remains" of all the good

things you have ever known, and be sure of as good and better and more; if you have been faithful in little, you may be verily ruler of much.

How often these losses,—of one or another piece of the pure silver of our own final nest-egg of faith in God and life,—how often these losses come upon us and grieve us! How quickly in each case we should recall the Lord's gracious word, and determine to let the loss be only temporary! How difficult we often found it not to lose our confidence in the Lord's providence through the Great War! When the outcome and the whole purpose was blindest, darkest, even the best enlightened among us would often lose the track. But those who re-trimmed their dying lamp of faith, summoned afresh all the truth they had ever learned as to the devious ways of providence leading always to some final worthy goal; those who swept the whole house, the whole elaborate war-building, for any least evidence of providence still there: those who searched diligently and confidently, found the Lord really immanent in it all, guiding the conflict and leading the good and the wise to a sure and satisfactory end. And these are they whose influence will gradually make the light from heaven shine through the tangles of reconstruction difficulties, and prove the final end to have justified the faith of those who followed the truth.

The case is similar in our smaller but none the less intense struggles. In domestic politics or in anything with which we identify ourselves personally, we are apt to think it is all our effort, and lose the sense of providence. We can never afford to do so. We shall never find the right way out of any difficulty, the right reward of any struggle, if we try to go through it alone, without constant recourse to the divine word, "Not as I will, but as Thou wilt." "Light the candle," or as it should be rendered, *trim the lamp;* get all the light we can find from any reliable source as to what the Lord's will is likely to be in this situation. "Sweep the house," the whole state of the case; "search diligently" for the truth, the true way, the Lord's way. We shall surely find it, for the Lord has a way, a practical way right here on the earth, through every

uncertainty; and He is always eager to show it to us, if we are ready to see it and desert our own wayward path for His.

When we lose step with our fellows, lose our place in some work-association we have valued, when age slackens the grip, how likely one is to lose the truth that life is meant for use, to fear one's own use is gone. Some who lose that truth seem as if they need to search a long way to find it again, and sometimes come to the sad conclusion they have no place in life at all. It is always a wrong conclusion, an effort to replace with a false coin the true one we have lost. More light, more faith, will always show that we have a use still, however carefully we have to sweep the whole range of our powers to find where we belong. Diligent search in the Lord's light will show us our true place, a different one perhaps, which, in the changing times, we have not been keen enough or adaptable enough to see; not so active perhaps, more advisory; not so direct; less outside, more in the home, as influence to those who live there, and come and go there. Life as use is the very coin of the whole realm divine, here and hereafter.

If the Lord has no use for us here, be sure He will take us elsewhere. So long as He leaves us here, He needs us here, if but to teach trust and patience. Young or old, active in body or only in mind, we must find our place, our use; and He is ready and eager to lead us to it if we are ready and cheerful in being led.

This life, never complete but always a preparation for the full life hereafter, is a great truth so many lose with the loss of dear ones by death. A great use, parentage, public service, crying out to be fulfilled, calling for powers already well proved; and the powers and the person gone! We have to search indeed to find the truth. We have to pray indeed for the light. And we must keep an open mind for it when it comes, as it does always, from the one only available Divine Source. Search diligently and we shall soon find the answer; a nature that had earned a freer, more fruitful state of life, or that had gained all that it could gain from its material conditions, or that had done all that was good for those depending on it, who now must learn more self-dependence. "Seek," in the Lord's

Name, "and ye shall find," He said; find the truth, the truth we had lost; and finding it again, can trust Him again and more than ever.

None of these great truths of life need be ever permanently lost. That we do sometimes lose them temporarily has its providential value. The experience is some necessary testing of us, or it would not occur. It is made necessary by some drifting away from God in life and consequent false sense of his neglect, in which we proclaim ourselves sinners, even if unconscious ones, and, as the parable suggests, need repentance. The occurrence makes us realize how lost we are without a foundation sense of the real truth of things, of their true relation to Him who declared Himself to be "*The* Way, *The* Truth, and *The* Life." Losing that sense of the Lord and His purposes back of all life, he who has ever had it is as lost as in any civilized times is a man with no money in his pocket. The Lord's truth about things is the pure, bright-shining standard of value, the basic medium of exchange, of all our true service of one another, the entrance fee to the greater temple of God, not made with hands, His temple of all worthy living.

CHARLES W. HARVEY.

CURRENT LITERATURE

"THE CRITERION OF DIVINE AUTHORSHIP."*

"The Criterion of Divine Authorship," by the Rev. James Frederick Buss, comes to hand in an attractive form of book-making. It is light; it opens easily; its print is good; its chapters and headings are well set forth. As would be expected from its author, the book is able and forceful. Its very dogmatism in matters of New-Church doctrine makes it a valuable book to hand to an Old-Church minister who is interested in the modern study of the Bible. The phrase, "discussed at length, and we believe conclusively answered," throws light upon the nature of the author's effort to meet the arguments of those who would judge the Word to be human literature, and not the Word of God to men.

The existence in the world of two conflicting views on the momentous subject of the Divine Authorship of the Word, with the conviction on the part of the author that he has new grounds of proof that the Holy Scriptures are the very Word of God to men,—a third and new view to unfold, illustrate and establish,—these are the reasons for the book. The necessity for a Divine Revelation among men is established, and the doctrine of the inner, spiritual meaning of the Scriptures is brought forward as the Criterion of their Divine Authorship.

Mr. Buss makes use of certain sayings of the Lord Jesus Christ to give a foundation in Scripture for his new viewpoint, among others the following: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life"; and "I have yet many things to say unto you, but ye cannot bear them now." Mr. Buss concludes that

> The parabolic character of the Word does demand a further Revelation to impart the "inner sense" of our present one; the Lord

* *The Criterion of Divine Authorship.* By Rev. James Frederick Buss. London: The New Church Press, Ltd. 1920. 324 pp., 8vo. Cloth, $2.50.

Jesus Christ at the end of His career in the world, promised that he would give a further revelation, when men should be "able to bear it": He announced that it would differ from the existing one in not being "parabolic" but expressed in "plain" speech: and thus He most distinctly encourages the expectation that it would at the least include the "spiritual sense" of this, and so crown this, and make it possible for this one to serve its highest uses to men—uses which are plainly in abeyance until the spiritual sense is known.

The effort "to convey to the reader by means of an outstanding example, an adequate idea of what this spiritual sense of the Word now revealed is, and of what it does for the Word and for man," is most interesting. We are taken over the creation stories in Genesis, and we see at a glance what the spiritual sense disclosed in the writings of Swedenborg does for the Scriptures when applied to a continuous narrative.

The chapter on "Correspondences" is a definite answer to the objection raised against such spiritual interpretation, that it is guesswork wherein one man's guess at an inner meaning is as good as another's.

Mr. Buss fails to give the modern Bible student credit for the honest, painstaking, scientific study of the letter of Scripture, which is his due. It is a study of the vehicle which God has given through the history of His own leading of a peculiar people. The precious load with which God has freighted this vehicle can be known all the better for this painstaking study and acquisition of facts. It is true, as Mr. Buss points out, that the spiritual meaning of the Word cannot be arrived at by those means which suffice for arriving at its literal meaning. Swedenborg's occupation of the modern battleground of Bible criticism on certain interesting and fundamental points, in advance even of the first beginnings of work in this field, is pointed out in an interesting way by Mr. Buss. The question might fairly be raised by one of the Old Church: Why, with all your advantage of insight and priority of position, have you not gone on from the start in Bible Criticism given you by your great leader?

The Inspiration of the Word and The Canon of Scripture are the two chapters that round out and conclude this well-

written and interesting book, whose foundations are the Heavenly Doctrines of the New Church and the Holy Scriptures, and whose thorough New-Churchmanship and freedom from prevailing isms are mentally refreshing. The book represents a solid effort in the vast field of study that lies almost untouched as yet before the New-Church student of the Word. The new viewpoint presents its difficulties as well as does the old. The author would establish one of the foundations that the students of the generations to come must build upon, *i. e.,* faith in the Word of God as the Lord's spiritual presence on earth. This doctrine is firmly and rationally argued and illustrated. The new conception of the nature of the Divine Word, of the Spirit which gives life to the letter, and the high use of this conception to bear witness to the Divinity and Holiness of the Word, to convince even the natural man if he is willing to be convinced, to exalt the letter of God's Word to its proper place above all other books,—these things the author strives to bring home to students of the Word of God.

RUSSELL EATON.

THE EASTERN ORTHODOX CATHOLIC CHURCH.*

MANY people of our country are inclined to think of the great divisions of the Christian Church as two,—Roman Catholic and Protestant,—and are hardly aware that among the Greek, Roumanian and Slavic nations there is a third great division numbering over 125,000,000 adherents, and designated in the book before us as the Orthodox Eastern Church. In our own country adherents number about 500,000, and are known as the Eastern Orthodox Catholic Church. The book in hand deals primarily with that branch known as the Greek Orthodox Church, which numbers about 12,500,000 souls.

Before there was really a Roman Catholic pope, the capital of the Roman Empire was transferred by the Emperor Con-

* *The Greek Orthodox Church.* By REV. CONSTANTINE CALLINICOS, B.D. London and New York: Longmans, Green & Co. 1918. 70 pp., 12mo. Cloth, $1.25.

stantine from Rome to Constantinople, resulting in the exaltation of the bishropic of that city to second to that of Rome. This position was held for eight centuries, in spite of Romish attempts to overthrow its independence and reduce it to relative insignificance. Finally, by trickily diverting one of the crusades from its legitimate objective in the Holy Land, the Romish Church in 1204 got military possession of Constantinople, and thus prepared the way for its subsequent capture in 1453 by the Turks. Of course the latter event resulted in the reduction of Constantinople to relative unimportance as a Christian center, though the Patriarchate of Constantinople was not abolished; in fact it still exists, as do three others,—Alexandria, Antioch and Jerusalem,—all of them hitherto blighted by Mohammedan rule. Previous to the Greek War of Independence (1821-28) the Greek Orthodox Church was subservient to the Œcumenical Patriarchate of Constantinople; but it became independent at that time.

As to doctrine the Orthodox Eastern Church apparently holds the traditional views of the fall of man, the tripersonality of the deity, the vicarious atonement, etc., etc. It exalts the Church as the treasury of divine truth, the source of sanctifying grace, and the transmitter of the Redeemer's merits (p. 23). Moreover the Church is the guardian of divine revelation in its two forms of Holy Scriptures and sacred tradition, the latter being of equal validity to the former, as God's oral as contrasted with His written Word. Salvation is the work of grace, which acts on man only through some outward and visible means, especially the sacraments, of which there are seven, highest among them being Baptism and the Eucharist. By Baptism "man is incorporated into Christ and His Church, freed from original sin and his own personal transgressions." "The Eucharist . . . is a true and real communion and participation in His Flesh and Blood, by which we are given strength to live His life." As to the other world, there is a heaven and a hell, but no purgatory. Prayers for the departed avail through the communion of saints, etc.

The central feature of their worship is the Divine Liturgy, both clergy and laity partaking of the sacrament in both kinds.

As to organization, the Church has bishops, presbyters and deacons, the collective body of patriarchs and bishops being the visible head of the Church, of which Christ is the invisible head. In case of an Œcumenical Council, the Gospel is placed open in the midst, to show that the real president of the Council is neither patriarch or pope, but Christ Himself. Decisions taken in Œcumenical Councils to ensure purity of faith are called "dogmas," the validity of which is considered eternal, no change whatever being allowed in them. Similar decisions bearing upon morals and discipline are called "canons," and these may at times be modified. The laity do not have much to do with the management of church affairs, except to supply funds.

As to the priesthood, until recently priests have been so numerous as inevitably to involve poverty and illiteracy among them as a rule; but restrictions are now at work that are reducing their number, and improving their quality. A periodical press of some importance has grown up. The people are not forbidden to read the Bible,—in fact some of the clergy warmly recommend such study. This is done in the original Greek, since this differs not greatly from modern Greek, about half the old words being still in use, and the larger part of the other half easily understood.

The final chapter of the book deals with a contrast between Anglicanism and Greek Orthodoxy, stressing points of resemblance, and painting the dream of union,—like Martha and Mary joining hands and sitting at the Lord's feet. Such a union (it is suggested) might later prevail upon Rome to unite also; and in any case it would result in a greatly augmented power to bring the people of Islam to Christ.

The above will give a sufficient idea of this important religious body. Though not specifically dealt with by Swedenborg, it is evident that it must be classed as part of the Old Christian Church that was involved in the Last Judgment.

B. A. Whittemore.

SOME BOOKS AGAINST SPIRITUALISM.*

THE wave of interest in the question of the life after death, aroused in all countries by the loss of millions of lives in the World War, has led to the publication of numerous books, pamphlets and magazine and newspaper articles on this subject. The trend of many of these books has been favorable to seeking communication with the dead through mediums, or by automatic writing, or by the ouija board. A reaction seems to be taking place, and a number of books and pamphlets are appearing in opposition to the spiritistic movement. From these we have selected three; all of them by English authors, and all presenting the dangers and evils of spiritism. The term spiritism rather than spiritualism is now used by many authors to distinguish the seeking of communication with spirits through mediums, as opposed to the general belief in the exictence of spiritual beings, as taught in all religions.

In "The Case Against Spiritualism," by Jane T. Stoddart, the author claims "to have broken new ground" in her treatment of this subject. We fail, however, to see that she has developed any new line of argument. An account of the various phenomena is given, with warnings against the injuries and evils flowing therefrom. The Scripture prohibitions of necromancy, magic, sorcery and witchcraft are quoted to show these evils. That the evils exist is shown by a number of quotations from spiritualists and psychical researchers. Canon Barnes's pamphlet on "Spiritualism and the Christian Faith" is quoted, in which he "warns the clergy against a line of opposing argument which would commit them to an acceptance

* *Modern Spiritism; Its Science and Religion.* By A. T. SCHOFIELD, M. D. Philadelphia: P. Blakiston's Son and Co. 1920. 260 pp., 12mo. $1.25 net.

The Menace of Spiritualism. By ELLIOTT O'DONNELL, with a Foreword by Father Bernard Vaughan, S.J. New York: Frederick A. Stokes Company. 1920. 206 pp., 12mo. $1.50 net.

The Case Against Spiritualism. By JANE T. STODDART. New York: George H. Doran Company. No date [1919]. 141 pp., 12mo. $1.50.

of the mediæval system of demonology." The author continues:

> We entirely agree with Dr. Barnes that the worst way of attacking Spiritualism is to admit its fundamental claim that communication with "spirits" can be set up, and then to assert that the "spirits" with whom intercourse is established are evil.

The author, following Canon Barnes, sets up the doctrine of the communion of saints as an adequate way of meeting the desire to know the nature of the life after death. Swedenborg is once mentioned in the book in the following manner: "Sir William F. Barrett is quoted as advising persons 'to learn more of the spiritual world and spiritual communion from the Christian mystics of all countries. He recommends especially a study of the Writings of Swedenborg'" (p. 28). Attention is also called to the evidence that spiritism in general is opposed to the Lord's Divinity, and to His work of redemption, and also to the doctrines of the Church.

The author of "The Menace of Spiritualism," Elliott O'Donnell, calls himself an undenominational Christian. The "Foreword" is written by Bernard Vaughan, S. J., endorsing the book in general. The author is a student of psychical phenomena, who has written on haunted houses and affirms the reality of such phenomena. He distinguishes between the work of the Society for Psychical Research and Spiritualism, endorsing the former but condemning the latter. He follows the same general line of argument as the author of "The Case Against Spiritualism." He has one very curious theory in regard to spritistic communication. He holds that the "spirits" are not the spirits of deceased men. He says: "There is a spiritual world—perhaps more than one—very close to this world; but there is no actual proof that its denizens were ever of our flesh and blood." He thinks they are "demons," or types of spirit recorded in Isaiah xiii, 21. This idea occurs a number of times. He believes in orders of spiritual beings who never existed as men on the earth, but who were created such in the spiritual world, some of them being low and debased. The author quotes many

works which ascribe the phenomena of the séance to fraud, hypnotism, and the subconscious mind. He discredits the belief in actual communication with the dead. Concerning the effects on the medium and the devotees, he shows that many nervous diseases and even insanity come from addiction to spiritistic practices. In this work, also, there is frequent reference to the Scriptures to show that such practices are forbidden.

"Modern Spiritism," by A. T. Schofield, M.D., is by far the best of the three works. The author is a physician; and the book is written in a scientific spirit. While the author is not theological, he recognizes the Word as inspired, and affirms a belief in Jesus Christ and Christianity. Much evidence is adduced to show the dangers of spiritism. These evidences are largely from the utterances of spirits themselves, and from his own observation. He makes a distinction between spiritualism and spiritism, and defines spiritism as "a belief based on facts through a system of mediumship." Under the heading of "True Spiritualism Wanted," he says:

> One wonders sometimes if it is too much to hope for, that some day a true Spiritual quest may be established, not for necromancy, nor for the mountebank performances so common today, but for the serious and lofty object of learning more of the Father of Spirits, of the Holy Spirit and His action in connection with man, with other phenomena of the spirit world which everywhere surrounds us and are yet so imperfectly understood by Christians. All this, and much more, is still an unexplored region, and awaits some such concerted action as I have suggested. (P. 14.)

The author, and all the other writers against spiritism, can show its dangers and trivialities; but they cannot give the light which will illumine the mind on the great problems involved in the life after death. Dr. Schofield arrays a mass of convincing evidence against spiritism. We think he is too negative toward the work of the Society for Psychical Research and its testimonies gathered in favor of psychical phenomena in general, whatsoever may be said of its work with mediums. The medium, he says, is self-hypnotized. He gives an account of many noted mediums, nearly all of whom at

various times have been detected in trickery and fraud, among them Mrs. Piper, Eusapia Palladino, Douglas D. Home, and many others. He has much to say of "the shifting sands of the vague utterances of mediums" (p. 13). He quotes Flammarion, who "greatly regrets that we cannot trust the loyalty of mediums; they nearly all cheat" (p. 32). Mrs. Sedgwick says: "The chief scandal of spiritualism is the encouragement it gives to the immoral trade of mediumship." Rev. W. Stainton Moses wrote: "Some spirits will say anything without any moral conscience. Such motiveless lying bespeaks a deeply evil nature. Such an impostor acting with an air of sincerity must be as Satan clothed with light." Rev. W. Stainton Moses was a clergyman of the Church of England, and became a noted medium, of whom it is said that he was never detected in fraud or trickery. Dr. Peebles, a veteran spiritist, recently said (quoted on p. 48):

> An evilly-inclined spirit may often be present. Many spiritist séances are the seed-grounds of demons; their manifestations are from the hells. They constitute the very essence of witchcraft under a more polished name (The Demonism of the Ages, p. 217).

The author of "Modern Spiritism" gives descriptions of séances and their paraphernalia. He has had contact with many noted mediums and spiritists. He graphically describes how people begin dabbling in spiritism; and how it leads on "weak and ill-balanced natures until they become nervous wrecks, and some to be even obsessed." Spiritism, he says, is the result of unbelief in the teachings of the Word of the Lord. This writer also, like the two above quoted, leans to the theory that there are spirits who "are not [disembodied spirits of men], but original denizens of the spirit world, that pervade the whole language of Scripture. No such spirit-communications have to us, therefore, any necessary connection with necromancy" (p. 98). After eliminating the spiritist messages due to fraud, telepathy, and the subconscious states of mediums and sitters, this author, like many others, thinks there is a residuum which seems to come from spirits. These spirits, he holds, are not the spirits of departed human beings,

but are "non-human spirits" (p. 109). He narrates a number of cases of obsession that have come under his personal observation as warnings against the practice of mediumship (see pp. 112-135). The dangers of spiritism are also illustrated by a number of other cases (pp.175-197). Under "The Failures of Spiritism" he shows that the messages rarely give definite information; they are vague; the medium fishes for facts from the sitter; trickery is common, and many messages are absolutely false; and yet the spiritistic audience comes again and again. The author holds that there is a "collective hypnosis" in which the audience seems to see things which it does not see; as in India when a fakir throws a rope up in the air, where it becomes rigid, and a boy climbs up it and disappears (p. 161).

This author refers to Swedenborg a number of times; but he evidently has no first-hand knowledge of him. He says, "Spiritism was revived by Mesmer and Swedenborg" (p. 19). "Emanuel Swedenborg, in an earlier age, was a great materialist as to the other world. Nevertheless, he found a Hell; and all the sects who differed from his own were there in endless punishment!" (p. 66). The story of the lost receipt is referred to, and this he says "is supposed to be due to deferred telepathy (see Sir Oliver Lodge, Survival of Man, p. 120)" (p. 88). To class Swedenborg with spiritists, and to assert that he peoples hell with those who do not accept his teachings, shows that the author has not read Swedenborg. Swedenborg teaches that all the good in all religions are saved. He never had any tendency to materialism.

It is very remarkable that nearly all the authors who have recently written on the life after death either ignore Swedenborg, or misrepresent his teachings, or class him as a spiritist. They seem to be ignorant of the important fact that Swedenborg's teachings concerning the life after death are an integral part of his exposition of the Scriptures. No explanation of the Scriptures is adequate that does not expound the true nature of the visions and the psychical phenomena so abundantly described in the Word of God. We have seen that the above-mentioned authors can show the many objections to

spiritism; but they cannot expound the true nature of the life after death. The best that they can do is to express a pious expectation that in the future new light on this and other subjects will break forth from the Word of God.

It is very evident that this new light could not break forth from the Word without some human instrumentality. How can any one expound even the manifest references to psychical phenomena in the Scriptures without a definite knowledge of the nature of these phenomena? The three authors above mentioned, all writing from the standpoint of the Christian religion, both Catholic and Protestant, cannot even tell us what spirits really are; still less can they tell us of the spiritual world and the conditions of life therein. Nor can they teach us what angels, demons and devils are. They cannot tell us what Satan and the Devil are; nor do they know the great and fundamental fact that all the inhabitants of the spiritual world were once men living on this or some other earth. We see the present necessity of authentic and reliable information concerning the life after death.

Swedenborg gives us the true science of spiritual and psychical things. He teaches us concerning the spiritual world and its three divisions,—the heavens, the world of spirits, and the hells; also the nature of angels, spirits and devils or demons. He shows how they acquired their nature in their earth-life. He shows the nature of the phenomena of the spiritual world, and the laws governing those phenomena. He shows the relation of the spiritual world and its inhabitants to the natural world, the intimate but unconscious relationship existing between spirits and men; and he reveals the fact of the possibility of open intercourse with spirits, and warns us against seeking this intercourse lest we come in contact with the evil spirits of that realm. In fact everything that has been said against spiritism,—the lying of spirits, their impersonations, tricks, deception, the injurious effects of mediumship, and the many things affirmed both by spiritists and by its antagonists showing the evils arising from mediumistic practices, —have been abundantly shown in Swedenborg's Writings, published a century before modern spiritualism arose. These

things have also been abundantly and clearly discussed in the literature of the New Church, covering a period of over one hundred years. Yet this teaching of Swedenborg, and this literature of the New Church, are almost an unknown country to the writers on these subjects. It is a matter of wonder to many who are familiar with the teachings of Swedenborg that he has been so persistently misrepresented or else ignored by the writers on the subjects of which he so lucidly treats. The most reasonable solution of this question seems to be that men seem to prefer the vague and irrational guesses and imaginations of men without authentic knowledge of a subject, to the teachings of one who knows from actual knowledge, who teaches "from things heard and seen," and who reveals a coherent and rational, as well as a Scriptural, science of the life after death.

Prominent investigators of spiritualism are turning from the trivialities of spiritualism to the sunlight of Swedenborg's teachings. William Dean Howells, in reviewing Sir Oliver Lodge's "Raymond," said that in one page of Swedenborg one would receive more light than in the whole volume of "Raymond." Sir William F. Barrett advises people to read Swedenborg rather than seek communication with the dead through mediums. Prof. James H. Hyslop said to the writer of this review some years ago, "Swedenborg was the first Psychical Researcher." Shortly before his death he was preparing to make a thorough study of Swedenborg in relation to psychical phenomena.

One curious mistake in "Modern Spiritism" is found on page 101, where it is said:

> Some messages received from Professor Hyslop (after his death), through Mrs. Piper, were handed over to Professor Wm. James, to decide whether they were from subconscious sources, or really from Hyslop. He decided that the messages of Hyslop did not furnish any decisive proof whatever of their authenticity.

The author here is careless of his facts. Professor Hyslop died in June, 1920, but Professor Wm. James died a number of years ago. The names ought to be reversed.

In conclusion we may say that it is vain to attempt to stem the tide of spiritism by an appeal to the orthodox doctrines now so widely rejected in the churches themselves. The only power adequate to stem this flood is contained in a system of true doctrine from the Word of God itself, a system of which the teaching concerning the life after death is an integral part.

Swedenborg's Theological Works are such a system of Christian doctrine which can bring the mind to a clear knowledge of the life after death, and which effectually guards against the evils so manifestly shown as inherent in the teachings and practices of spiritists.

JOHN WHITEHEAD.

"FEAR NOT THE CROSSING."*

THAT the world is passing through a great, a momentous transition, is indicated on every hand by the unrest and the rapidly-changing views of many people in regard to the life after death. Specifically, the spiritual world is drawing nearer to men's apprehension; and not only are old prejudices against the new knowledge of futurity passing away, but there is a genuine desire for information in respect to the spiritual world. As yet this scarcely takes form in a definite acceptance of the authentic teachings of the Revelation for the Lord's New Church; but a general expectation of changed relations with the world of spirit is manifested in the welcome accorded to the host of messages from that world now being published. That this will prepare the way for the wider reception of the treasures of wisdom given in the New Revelation through the Lord's servant, Emanuel Swedenborg, is a consummation devoutly to be wished.

Much as we may deprecate the inanity and misleading or deluding character of a large part of this invasion of "communications from the vasty deep," we should be grateful for anything that is helpful from this source. Some of this intercourse is apparently inevitable, owing to the tremendous

**Fear Not the Crossing.* Written down by GAIL WILLIAMS. New York: Edward J. Clode. 1920. 126 pp., 12mo. $1.25.

changes involved in the sudden translation to the spirit-world of millions of our fellow beings killed in the Great War. It was to be expected; and we should not be too negative towards any evidence that may be forthcoming bearing the stamp of a consistently religious, a faithfully conscientious, an uplifting, and, in short, a Divinely permitted work. For whenever conditions will justify it, or whenever the manifest dangers of open intercourse with the spirit-world can be sufficiently guarded against, may we not assume that the barriers will be removed? Judged by the above standards the book before us seems to be a record of such a permissible message of peace.

Mr. Caradoc, a recently-departed spirit, had not been known personally by Mrs. Williams, but was brought *en rapport* with her through her intimacy with his daughter. He had been shown how to communicate by an angel brother of Mrs. Williams, who had died in childhood, and whose office was especially to help the dying soldiers emerging into a spirit-world much dislocated during those strenuous times. Mr. Caradoc was not one of these. He had apparently forgotten his experiences with the angels of the resurrection, and had relapsed into his natural state. He was in great mental trouble; and at Mrs. Williams' suggestion was induced to repeat the prayer: "In the name of Christ I ask for something to do for others." The prayer opens to him the gate of understanding. He says later on:

> I thought at first I had reached Hell. There seemed no God, but horrible desolation and emptiness. That was because I was not tuned, nor could I manipulate my new form. I was all at sea and lonely beyond words. Then I thought of God—that is, you know, to pray—and in my asking Him for work to do for others, I found my own life once more. . . . I learned to be used by Him by letting His power flow through me. There was no longer any loneliness, or hesitancy, or horror. (Pp. 55-56.)
>
> You are able by simply doing each day God's will, as you know it, to be divinely creative. By your volition you can choose to construct of yourselves agents of God. There is no necessity for the use of rare talent. . . . Christ's two commandments of Love are sufficient as the rules of life. Love God and others and you will inevitably attain the Self that is both your right and privilege to create, . . . conscious always that what you acquire is a character, a spirit, an entity for all

time, and that the most important purpose in life is to learn to be used by God, in order that His will may be universally done. Nothing else can matter if love is the mainspring of one's life. (Pp. 84-86.)

Assuming the genuineness of the communications, between February 15 and March 19, 1918, Mr. Caradoc, a spirit in eternity, with the permission of his newly-found friend and through her hand, writes this book. It is self-revealing—the work of a noble soul.

FRANK W. VERY.

"IS MARK A ROMAN GOSPEL?" *

THE kind of question dealt with by Professor Bacon in "Is Mark a Roman Gospel?" does not always strike the worker with the Bible, to say nothing of others, as one of much moment. Yet the answer to it may mean, almost surely will mean, light on the substantial sense of the Gospel. And "next to the authorship and the date of a Gospel, the question of its provenance is of vital moment to the historico-critical interpreter" (p. 1). The answer is to be reached mainly in a careful and exceedingly patient dissection of evidence; the book will be hardly more than a dissection of evidence. And again even the Bible student and worker has a feeling that here is much carving and little meat; yet the query and its answer underlie and perhaps govern and even correct interpretation of a Scripture. Dr. Bacon's pamphlet is a confirmation on scientific grounds of the Church's ancient belief that Mark is a Roman Gospel. In a few concluding pages he himself answers the question, "What of it?", from which we quote the very last words:

If the establishment of its post-apostolic date and Roman provenance shall help to exhibit it [the Gospel of Mark] in what seems to the present writer its true light, a product of that "strong" Paulinism which

**Is Mark a Roman Gospel?* By BENJAMIN W. BACON, Buckingham Professor of New Testament Criticism and Interpretation in Yale University. (Harvard Theological Studies, VII.) Cambridge: Harvard University Press. 1919. 106 pp., 8vo. Paper, $1.25 net.

at Rome was later brought, through the Providence of God and the prevailing spirit of Paul the peacemaker, into sympathy and loyal union with the "weak," the chief purpose of the present inquiry will have been attained. (P. 106.)

The study is the sixth to appear, and the seventh planned, in the series of Harvard Theological Studies, which have lain almost wholly if not altogether in the field of criticism. The editors are Professors George F. Moore, James H. Ropes, and Kirsopp Lake, of the Harvard Divinity School. Dr. Bacon dedicates his brochure to Harvard University, "in grateful acknowledgment of the degree of S.T.D. conferred June 18, 1914."

WM. F. WUNSCH.

THE KINGDOM OF HEAVEN AS SEEN BY SWEDENBORG

By JOHN HOWARD SPALDING

"Ever since I became firmly convinced of the truth of Swedenborg's teaching, it has been my desire to present it in the simplest possible form; and this book is the result. . . . The aim . . . is to give a general idea of the main features of Swedenborg's teaching, so that a reader who wishes to go to the fountain-head for his information may have some outline of the system of thought propounded by him in his mind, into which he can fit the various particulars which he meets with in the course of his study. Swedenborg's works are often found difficult to understand because this kind of preparation has been neglected. . . .

"The mental attitude of one who has fully made up his mind with regard to any system of religious doctrine is apt, I think, to be rather unattractive to one who is still entangled in the mazes of doubt, for whose use especially this work is designed. "Ah!" he thinks, "this man has never felt *my* difficulties! It is all plain sailing to *him*." If this book has any value, it arises from the fact that the difficulties with which it deals are those through which the author himself had to fight his way during many years of study."

(*From the Author's Introduction, page 5.*)

348 pages, 12 mo. Cloth, $2.00, postpaid

ORDER OF THE

Massachusetts New-Church Union

134 Bowdoin Street, Boston, Mass.

JUST PUBLISHED!

REV. JAMES F. BUSS'S

THE CRITERION OF DIVINE AUTHORSHIP

324pp. Bound Cloth. Price 6s. net. Postage 6d extra.

This new work shows clearly wherein the Divinity of the Word lies; it deals in plain terms with the "letter" and the "spirit," and forms an invaluable auxiliary to the Library of all New-Church people.

New-Church Press, Limited, 1 Bloomsbury Street, London, W.C.1., England

Prices Advanced

DURING the last three years there have been several advances in the cost of making our books; but we have absorbed the increases up to this time. ¶ Already the increases are appreciable, but in addition we have received notice of further increases in cost prices of future editions. ¶ We are therefore obliged, very reluctantly, to advance the price of our publications as follows:

STANDARD EDITION	Postpaid	$1.00 each
LIBRARY EDITION	"	1.50 "
LATIN BOOKS	"	1.25 "
PSALMI, etc., IN LATIN	"	1.00 "
LATIN-ENGLISH EDITION	"	1.50 "
CREED OF ATHANASIUS (paper)	"	.40 "
UNIFORM EDITION (paper) 16mo.	"	.30 "

Uniform Edition for Missionary Purposes

HEAVEN AND HELL	Postpaid	25c each
DIVINE PROVIDENCE	"	25c "
DIVINE LOVE AND WISDOM	"	25c "
THE FOUR DOCTRINES	"	25c "

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

3 WEST TWENTY-NINTH STREET NEW YORK